

THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by BENJ. S. and J. E. LIZABETH JONES; and while urging upon the people the duty of holding "No union with slaveholders," either in Church or State, as the only consistent position an abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practice of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to aid in the support of the paper, by extending its circulation. You who live in the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet and is furnished to subscribers on the following

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We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNARD.

TO SUBSCRIBERS AND AGENTS.

The publishers of the Bugle have been put to great inconvenience and considerable expense, in consequence of those with whom they have business transactions neglecting to bear in mind a few necessary rules and regulations which may be thus stated:

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Anniversary of the American A. S. Society.

We extract from the Standard the following passages in the remarks of two of the speakers on that occasion.

After alluding to the interest she felt in tracing the Law of Progress as written out in the world's general history, Lucretia Mott proceeded to say:—

How is it in the Anti-Slavery cause? It is now more than ten years since it was my privilege—and a great one I esteemed it—to attend an anniversary of this kind in this city. I remember the tone of the speeches, how that only the first principles of Anti-Slavery were brought into view. And, indeed, looking back to a period shortly before this, when a little handful gathered together in the city of Philadelphia, and sat in convention—and what for? To declare, not merely self-evident truths—to reiterate the simplest truths that were ever uttered. Read the declaration of the Anti-Slavery Convention of 1833, and see what it was found necessary then to declare in Convention. The people were asleep on the subject with some few exceptions. There have been solitary individuals, such as Lundy, and Elias Hicks, and the Benetites, the Clarksons, and the Wilberforces. But the laborers in England for twenty years were simply to arrest the progress of the Slave-Trade; and it was the work of a woman to declare that "Immediate, not Gradual Abolition," was no less the duty of the master than the right of the slave. In this Convention in Philadelphia, the great principles of human freedom were uttered that every man had a right to his own body, and that no man had a right to enslave or subvert his brother, or to hold him for a moment as his property—to put a fellow-being on the auction-block, and sell him to the highest bidder, making the most cruel separations in families. At that time these things were scarcely known; the people had scarcely considered them. It was now made known to very many in the Northern States, that there were more than two millions held in this abject bondage, who were claimed as property—that men had this irresponsible control, this legal right to their persons. This Convention resolved what it should do: first—efficiently to organize itself and then to seek to form other Anti-Slavery Societies throughout the country. They were to go forth and endeavor to enlist the pulpit and the press in behalf of the suffering and the dumb. The work it had to do was

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"NO UNION WITH SLAVEHOLDERS."

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a Herculean task; it was, to meet the priests of the Church, and to endeavor, by bringing Bible texts, to oppose them to others, in order to prove that a man had no right to hold his fellow-being as a slave. What has resulted from their labors? Look at the law of progress in this particular: read this appeal of the women of Scotland to the women of America; (applause) see what they there say with regard to going to the Bible to claim authority for holding human beings in bondage. It is not sufficient now to quote the example of the ancients, on which modern slaveholders claim the right to oppress their fellow-beings, and that to an extent greatly transcending slaveholding in ancient times. But time is no longer occupied by Abolitionists in meeting the ministers in this way. The labors of these few pioneers have been sufficient to awake the nation to the consideration of this subject, and there is a response in the hearts of those who have not been blinded by their sectarian prejudices, by the tradition they have received, or by the god of this world which blinds the eyes of them that believe not. These have heard the truth, and having received it, gladly came forward; and in their inmost heart there is a response to the truth as it was once uttered by a speaker of the House of Assembly in Barbadoes: that "every man knows in his heart that slaveholding is wrong."

It was needed that some should first come forth thus armed and give their views to the people; and may not the pioneer in this cause of immediate abolition, (turning towards Mr. Garrison,) who trod the wine press alone in the beginning of this work, say in the language of the prophet, "with my staff I passed over this Jordan; and now I have become two hands." Look around you over the country, and see whether he spoke in vain, when he declared that he would be heard. (Great applause.) Observe the progress in the labors of this reform, that both the pulpit and the press are enlisted to some extent in behalf of the suffering and the dumb. Also, as has been already remarked in the legislative halls of the land. The National Assembly is engaged with it. Scarcely a Legislature in the several States but discovers at every move on the great question of American Slavery, something cherishing to the Abolitionist. Even though the slaves are increasing in numbers, even though their territory is being enlarged at every circle, yet, when we look abroad and see what is now being done in other lands, when we see human freedom engaging the attention of the nations of the earth, we may take courage; and while we persevere how it is assailed in our own land, still we know how impossible it will be to separate it from the question of the freedom of the slave, in that it is inseparably connected with it in France, and is beginning to be so in other countries.

Have we not evidence of progress even in our own country on the subject? A large public meeting was called the other day to hail the events of France. Mark the difference in this from former meetings. Why it was scarcely ten years since Pennsylvania Hall was burned by a mob, because the liberty of the colored man was advocated by white and colored people intermingled. What are now the facts with regard to this large meeting in the great public square in the same city? Not only were the movements in regard to Freedom in the French colonies hailed by the white people present, but the colored people also came forward and were helped onward; they had their stand alone! No, it was an *unanimous* meeting! (Great applause.) Was it by privilege, as women sometimes have the privilege to hold a kind of play meeting? (Laughter.) No, the white people of that large gathering held their own speakers, to go among the colored crowd, and hear their speaker. Look at the condition of the colored people in respect to the ridicule which was once heaped upon them. Who are they now who ridicule us, because colored people are mingled in this meeting? It is those whose ridicule is the scorn of the intelligent and wise of the nation. (Applause.) Now we find the colored people coming forth in intelligence, in moral worth, with increasing self-respect, and are respected by their white brethren; we see them stand side by side with those who have thus cruelly treated, oppressed, and trodden them down.

These, then, are the evidences of progress. Let the Abolitionist, who should be as the Jesus of the present age on the Mount Zion of Freedom, continue to say: "O, you have heard that it was said by them of old, thou shalt treat thy slaves kindly, thou shalt prepare them for freedom at a future day; but I say unto you hold no slaves at all, proclaim liberty now throughout the land to all the inhabitants thereof." Let this be the loud sounding jubilee that shall be uttered. Let us no longer be blinded by the dim theology that only in the far-seeing vision discovers a millennium, when violence shall be no more heard in the land—wasting nor destruction in her borders; but let us behold it now, nigh at the door—lending faith and confidence to our hopes, assuring us that even we ourselves shall be instrumental in proclaiming liberty to the captive. But let there be increasing activity on the part of Abolitionists; they must not cease their labors and fold their hands, thinking their work done, because they have effected so much; they must not be satisfied with coming to these anniversary meetings, they must continue to work at home. It is the righteous that holds on his way, it is those who are faithful to the light who obtain more light; "he that is faithful in a little, shall be made ruler over more."

"But if the light that is in you be darkness, how great is that darkness." Have we not some apostates in the cause, who give evidence of the truth of this? Are there not some of whom it may be said, "It were better they had never known the way of righteousness, than that they should have turned from the commandments delivered unto them." Let us go on, then, and make advancement

by our faithfulness. When the pulpit cannot be enlisted, nor the Church aroused, it is the duty of Abolitionists to have no longer any fellowship with those unfruitful works of darkness, but rather reprove them, by separating from them, and touching not the unclean thing. Here is the advanced step the Abolitionists have made; in the beginning of their work many of them were enlisted, as some of them still are, with the political movements of the land—the party politics of the nation. They hoped by thus uniting with these powers, to effect their work; but they have discovered that the situation of the country, the legal enactments, the statutes that the slaveholders have made, have been altogether tending to rivet the chains of the oppressed. They have, therefore, found it their duty to separate from these powers, and have been called upon to make, that they must obey the command, "Get thee from thy father's house, and come into a land that I shall show thee." They have found it their duty to come out against the Constitution and Government of the country, as it is at present construed. I know little, however, how to treat this part of the subject. I am glad, however, of the progress evident in this.

Glad, also, of the evidence of advancement among Abolitionists as to the commercial and manufacturing relations of the country; it being made known that these are carried on by the gain of oppression, while the North, equal with the South, is "building its house by unrighteousness, and its churches by wrong, using its neighbor's service without wages, and giving him not for his work." It is beginning to be seen that they must despise the gain of oppression, and deny themselves the blood-bought sweets and the blood-stained cotton that has come through this corrupt channel. They feel that they are called upon not to be partakers of other men's sins, and not to participate in this matter, except so far as in the general admixture of things, they are necessarily involved, while they live in the country. The fact that they are also implicated in other oppressive systems, by the use of the products of human labor, ought not to discourage them. The Abolitionists have also developed the oppression existing in other lands. They have disclosed the sufferings of those engaged in the various laborious employments in England, Scotland, Ireland, and other portions of Europe. The axe was first laid at the root of the corrupt tree of human slavery, and through this their eyes have been opened more clearly to behold what are the universal rights of man. None are more ready to assist the oppressed laborer to obtain his rights than they. Let them, then, be faithful to their trust, so shall their work be blessed, not only to the poor slave, but to all those who are in any way wronged and injured. If they are not true to their trust, if they are not united to go on in our work, but suffer themselves to slumber at their posts, what will be the result? Will there not then be reason to fear that the language of the martyr, Charles Marriott, will be fulfilled: "that America—Republican America, will be the last stronghold of slavery in the civilized world." (Applause.)

Frederick Douglass drew a graphic picture of American liberty, referred to its recent illustration in the case of the seventy six captured fugitives, and then said:—

I wish to bring with more distinctness before your minds the news which comes from abroad—the action of the Provisional Government of France. We have been accustomed, in this country, to hear much talk about "Christian America, and Infidel France." I want to say, in behalf of France, that I go for that infidelity—no matter how heinous it may be in the estimation of the American people—which strikes the chains from the limbs of our brethren; and against that Christianity which puts them on, (applause)—for that infidelity, which, in the person of Cremieux, one of the members of the Provisional Government of France, speaks to the black and mulatto men, that come to congratulate them, and express their sentiments upon the immediate emancipation of their brethren in the French islands. I sympathize with that infidelity that speaks to them in language like this: *friends! brothers! men!* (Applause.) In France, the negro is a man, while you who are throwing up your eyes, waving your banners, and making beautiful speeches in behalf of liberty, deny us our humanity, and traffic in our flesh. Sir, I would like to bring more vividly before this audience the wrongs of my down-trodden countrymen. I have no disposition to look at this matter in any sentimental light, but to bring before you the stern facts, and keep forever before the American people the damning and disgraceful fact, that three millions of people are in chains to-day—that while we are here speaking in their behalf, saying noble words and doing noble deeds, they are under the yoke, smarting beneath the lash, sundered from each other, trafficked in and brutally treated; and that the American nation, to keep them in their present condition, stands ready with its ten thousand bayonets, to plunge them into their hearts, if they attempt to strike for their freedom. I want every man north of Mason and Dixon's line, whenever they attend an Anti-Slavery meeting, to remember that it is in the Northern arm that does this—that you are not only guilty of withholding your influence, but that you are the positive enemies of the slave, the positive holders of the slave, and that in your right arm rests the physical power that keeps him under the yoke. (Applause.) I want you to feel that I am addressing slaveholders; speaking to men who have entered into a solemn league and covenant with the slaveholders of the country, that in any emergency, if at any time the spirit of freedom finds a lodgment in the bosom of the American slave, and they shall be moved to throw up barricades against their tyrants, as the French did in the streets of Paris, that you, every man of you that swears to support the Constitution, is sworn to pour leaden death into their hearts. I am

speaking to slaveholders, and if I speak plainly, set it not down to impudence, but to opposition to slavery. For God's sake, let a man speak when he cannot do anything else; when fetters are on his limbs, let him have a small right of making his wrongs known; at least, let it be done in New York. I am not here to allow him to tell what is in his heart, with regard to his own personal wrongs by rote.

I have been frequently denounced because I have dared to speak against the American Union, against the Church—the North—especially, charging them with the slaveholders of the country. I do not say here, as elsewhere, that I am not a student of the ill opinions of my countrymen. I must say, as I have said, that I want no man's friendship, no matter how high he may stand in the Church or State, I want no man's sympathies or approbation who is not ready to strike the chains from the limbs of my brethren. I do not ask the esteem and friendship of any minister or any man, no matter how high his standing, nor do I wish to shake any man's hand, who stands indifferent to the wrongs of my brethren. Some have boasted, that when Fred Douglass has been at their houses, he has been treated kindly, but as soon as he got into their pulpits he began to abuse them—that as soon as the advantage is given him, he takes it to stab those who befriended him. Friends, I wish to stab no man, but if you stand on the side of the slaveholder, and cry out, "the Union as it is," "the Constitution as it is," "the Church as it is," you may expect that the heart that throbs beneath this bosom, will give utterance against you. I am bound to speak, and whenever there is an opportunity to do so, I will speak against slavery.

From the Reformer. The Union.

In consequence of our union with the South, slavery has dragged into its service the whole Northern Church; and a hireling priesthood has sold the hearts of the people to the slave power. The clergy daily unite the sacred name of Christian with the infamous name of slaveholder; that the name of Christ may be cast out by all men, as a name which is but a synonyme for adulterer, robber, liar, pirate, and murderer. Oh priestcraft, thou vile slanderer of the Son of God, when wilt thou cease to vomit forth the flaming fire of hell? How long will thy foul breath pollute the pure atmosphere of heaven! The pulpits of the land have become the watch-towers of slavery, and the sentinels. Christ once exclaimed, "Of how much more value is a man than a sheep?" but the American priests daily exclaim, "Of how much more value is a sheep than a man!"

Shall we, my countrymen, sit calmly down and let slaveholders run havoc with the dearest interests of humanity? Slavery is seeking to level the church of God, to its foundations, and rob her sons of a glorious inheritance. Slavery is ruling the nation with a rod of iron. The cries and groans of the dying bondman resounding through the land, have loudly remonstrated, and imploringly petitioned for redress—but all in vain; our brethren move on before the bloody lash—they feel their captivity—they clank their chains and cry for help, but they are left to writhe in the hell of unending slavery. Freedom's flag has been displayed only to be stained in the blood of her sons. The voice of liberty has been heard only to be hushed in death. In the name of Heaven let us move on in the march of Humanity.

Torrey's ghost complains that we are slow, and Lovejoy's shade walks unavenged among us.

There is no safety but in disunion. I repeat it, disunion is our only hope. Let every American, in whose heart the love of liberty has not yet been extinguished, raise the war-cry of "disunion."

Sound it forth with trumpet-tongue, till its appalling thunders strike upon the haughty despot's ear. Write upon the walls of the American Church, "No union with slaveholders." Let every religious and political gathering send up the cry, "No union with slaveholders!" Let every striding school-boy as he returns from school, shout "No union with slaveholders!" Let it be written in stars upon the expanse of the American heavens. Let it be written on the pillars that surround the Halls of Legislation. Let it blaze from the dome of every Northern Capitol. Engrave upon the shaft of Bunker Hill Monument, "No union with slaveholders." Let the mighty Niagara perpetually thunder, in tones so loud as to be distinctly heard to the remotest South, "No union with slaveholders!" Let a concourse of banners continually float from the star-crowded mountains of New England, inscribed with the motto, "No union with slaveholders." Carve upon the palisades of the Hudson River, in letters so large as to be read by every passenger from every steamboat that rides her majestic waters, "No union with slaveholders!"

Let it be heard in every breaker's roar. While ocean dashes on our Eastern shore. Let it be reverberated along the whole chain of the Alleghenies. Let its mimic thunders career along the Rocky mountains. Let it resounding echo shall reach every log cabin in the broad valley of the Mississippi. Let it be proclaimed from Maine to Georgia—from the Great Lakes to the Gulf of Mexico—till it startles and arouses every State in the American Confederation—till the stirring words shall call from its grave the indignant spirit of martyred Liberty—to stand with one foot on the North and the other foot on the South—and swear by those who stood in battle array on the plains of Yorktown; by those generous spirits who fell at Lexington and Camden; and by those who died on the

fields of Trenton and Saratoga—that unless slavery is extirpated, and liberty proclaimed throughout our borders, the American Union shall be no more.

From the National Era.
U. S. HOUSE OF REPRESENTATIVES,
May 8, 1848.

Sir: I respectfully request you to insert the following in the "National Era." I presume that paper reaches a larger portion of those to whom the letter is addressed than any other printed in Washington.

Your friend and servant,
J. G. PALFREY.

Dr. Bailey, Editor, &c., &c., &c.

U. S. HOUSE OF REPRESENTATIVES,

May 8, 1848.

To the Signers of Petitions forwarded to the Subscribers, for presentation to the House of Representatives:

Most of your petitions received by me since the first week in January remain on my hands. I wish you to be informed of the reason. By the Rules and Orders of the House, (Rules 23, 26,) after the first thirty days of the session, (which began this year December 6th,) petitions can only be publicly presented on each alternate Monday. This is accordingly called *Petition Day*. Another Rule (137) provides that on Mondays the Rules and Orders may be suspended, which they cannot be on any other day, except for two specific purposes.

The Rules and Orders have accordingly been suspended, so as to exclude the presentation of petitions, on every *Petition Day* since the year came in. The first *Petition Day* gave place to two speeches on the Internal Improvement System, the second to a discussion of the origin of the Mexican War, the third to complimentary Resolutions to General Taylor and General Scott; and so on to the present time.

There are two other ways of presenting petitions: One is by obtaining, on any day, the unanimous consent of the House. This I have tried from time to time, but ineffectually. Some member has always objected.

The other is by handing them at any time, to the Clerk, by whom they are entered on the Journal for the day, and passed to the committee designed by the member presenting them. The Rule providing for this (31) is a convenient one for most occasions; but it only sends a petition silently to a Standing Committee. If the petitioners desire to have their memorial printed, or to have it referred to a Select Committee, as many of you have done in respect to the petitions forwarded by me, the Rule makes no provision for either case. Respecting the last point there might possibly be a question.

In order to put it beyond dispute, I handed one of your petitions to the Clerk, with an endorsement asking its reference to a Select Committee. A day or two after, it was returned to me, with the reason assigned, that there was no Select Committee on the subject. On a recent *Petition Day*, when it was moved, as usual, to proceed instead to other business, I objected to the motion, and proposed to state my reasons, but was informed by the Chair that the question was not debatable. I appealed from the decision, and wished to argue that it was not sustained by the Rules and Orders, but was again informed by the Chair that the appeal was not debatable. I then asked the unanimous consent of the House for a brief defence of my understanding of the Rules, but objection was made. I asked for the Yeas and Nays on the motion which had been made to supersede petitions by other business, but they were not ordered, and the motion prevailed. I find no fault with the Chair for its ruling on this point of order. I think the question at least a doubtful one; but I have no doubt that the decision was uprightly made, and I am informed that it is sustained by precedents.

I have only now to say, with this explanation, that I have resorted to every expedient in my power for the purpose of meeting your wishes.

For the present, the policy of the House in this particular must be considered as settled. Nothing remains for me but to forward your petitions, through the Clerk, to one or other of the Standing Committees, which I propose to do without further delay.

Your obedient servant,

JOHN G. PALFREY.

The Crisis.

This is the name of a new Southern Anti-Slavery paper, the first number of which we have just laid aside. It is a weekly paper, and is published by Anson Berkeley, at Mountsville, Marshall Co., Va., at two dollars a year. It is a lamp lit in a dark place, and though it may not burn with a perfectly clear flame, it may give light to many who otherwise would not receive it from any source.

The editor writes like a sincere man, deeply impressed with the ruinous evils of Slavery and the necessity of immediate and active measures to remove the destroying curse from the State. His selections are also well chosen to diffuse correct information and just feeling on the subject among the people of the South; and we hope he will find an encouraging support from them. In his opening address, after frankly avowing *Emancipation* to be his great aim, he says that "the time has come for action, decisive and unflinching, uncompromising."—"The American voice is for freedom."—"Many, very many Slaveholders in Virginia are in favor of a well grounded system of emancipation, and will labor efficiently for its attainment."—"Again he says, "we do not feel ashamed to embark in this general crusade against the system of American Slavery, as it is a notorious fact that many of the noblest citizens of the sunny South have declared in favor of emancipation as the only means of saving the

nation from a premature and disgraceful death."

That the editor has not yet learned the true anti-slavery philosophy, is evident from his recommendation that the friends of freedom in other states should "keep hands off" from the subject in Virginia, and leave Virginia alone to accomplish emancipation. He will yet find, what John C. Vaughan and hundreds of other Southern emancipationists have found that their great hope is in the Northern anti-slavery movement, and like them, we doubt not he will then thank the Abolitionists for their labors and beseech them to persevere in them with an increase of zeal till the whole South is thoroughly awakened and enlightened. The wise reformer rejects no aid however humble, or by whomsoever given. He feels that as oppression is the foe of humanity, every human being has a right and an interest to help nobly it, and he welcomes the sincere workers of every nation who come to his aid. Southern tyrants may rave and rage against Northern interference, and timid abolitionists may fear that our efforts will only delay our objects; but as to our right to discuss Virginia Slavery, we think the course of slaveholders and pro-slavery men, toward the oppressions of Europe, is a precedent quite broad enough to cover it; we have good evidence of the expediency of discussing it, in the alarm of Calhoun and the perpetration of the South, as well as in the testimony of many Southern Abolitionists.

The same are the friends of the Press or a Pulpit in Massachusetts that will not give utterance to a righteous indignation in view of the recent transactions at Washington! If so, then that Pulpit or Press, we hesitate not to affirm, is false to its trust. The minister whose soul is not moved by scenes like these, in his own country, had better keep a lion's about the corruptions of the heathen! In what corner of the earth is there iniquity more stupendous, crime more provoking to God, than that perpetrated at Washington under the protection of the United States laws? Read the account in another column. There ought to be a public meeting in every town and village at the North to testify against the abomination. If the Pulpit and the Press had not conived at such wickedness in past time—if they were even now prompt to speak against it as they should, the perpetrators would be compelled to hide away from the just indignation of a Christian community.—*Boston Post.*

DEPOPULATION IN AFRICA.—At the monthly mission meeting held last week at the Tract House in New York, Rev. J. L. Wilson, from Western Africa, stated the appalling fact, that, introduced by traders from America, England and France, was probably doing much more to depopulate and afflict that country, than even the slave trade, with all the bloody skirmishes in its train. It was a leading article of trade with nearly all the vessels, especially from this country, visiting that region; and as one tribe after another, on the coast, sunk down under its influence, others from the interior come in to occupy their places.

He said those from the new tribes coming in, and seeing its degrading effects, would at first turn from the traders with abhorrence, and refuse to purchase; but that in a few years they also were actually overcome by the temptation, and in their turn ruined.

A short time before he left the coast, he witnessed the melancholy spectacle of ten or twelve chiefs, visiting a vessel for trade, all of whom were made drunk.

Good!—At a meeting held in Lynn, Mass., for the purpose of sympathizing with the friends of Freedom in the Old World.

Mr. Kemp said, though he was an Irishman, they need not expect much "barmy." Free institutions may be very fine in themselves. He should like to enjoy the privilege or the right to vote, but he could not and would not consent to pay for that privilege, the price demanded by the people of this country. He could not afford to sacrifice, not only his convictions of right, but the very instincts of his nature, by swearing to restore the fugitive slave to his master, which he had to do before he could become an American citizen; he could not be a party to such a bargain, as he not only believed it his duty to aid the slave on his way to freedom, but should feel much pleasure in doing so. [Applause.]

COMMUNICATIONS.

A Brief Account of Ismet French,

Late of the vicinity of Richmond, Wayne co., Indiana—by his sister, Emma Steer, now in the 75th year of her age.

It has long been in my mind to write some account of my endeared brother's life and labors, for the edification and encouragement of his many valuable friends, who are still endeavoring to advance the cause of Peace and Righteousness in the earth—believing I know more of him than any other person, being six years older, and having been his friend and confidant through our youth. We held correspondence when separated, and during those seasons of absence, affluities of mind were revealed, which endeared us still more to each other, and led us to prize the privilege of improvement in other's society—and during the years of my widowhood, I was also one of his family—for the last twenty-three years of his life.

He was born in Frederick County, Maryland, on the 21st of 10th month, 1773. His disposition was naturally quiet, not inclined to interfere with the comfort of others; but very quick to resent imposition. Our mother died when he was five years of age. In the course of his childhood and youth, being exposed to many trials, he so fully overcame, or regulated his temper, that he was seldom seen ruffled by any thing; yet always exhibited a keen sense of justice, and firm independence of mind. He was very early impressed with anti-slavery feeling in the following manner. Being on an errand one morning, he crossed the farm of a slaveholder on his way home; and meeting with some little boys, went to play with them, till they heard a horn blow, when the boys quick-

ly ran to the "quarter" for their breakfast; it being on his way, he went with them, and saw them receive their gowns of cold mutton, containing about two spoonfuls for each, and they kindly offered him some, but he took leave, and walked home rambling on their condition, and querying why it was, these lively, sensible, and kind little creatures might not be free as he was. A deep sense of the injustice of slavery fixed on his mind, which increased with time and observation. He was afterwards the means of convincing their master's son, so that he formed a resolution never to own a slave; and leaving the State without any assistance from his father, settled in Ohio. At ten years of age, my brother was apprenticed to a tailor in Virginia, where he was exposed to many scares and trials. Our father was a man of strict justice and integrity, and truly christian spirit and conduct, but having placed his son in a settlement of Friends, and with a member of the Society, he trusted all would be well.—When my brother was about to leave us, my sister set the alphabet in writing for him to learn, that we might correspond; which we did, from that instruction alone on his part. He could only read the New Testament when he left us, but continued to improve by his own exertion and attention, the few leisure moments he could get—having no more opportunity of instruction till near eighteen years of age. He was released from his hard servitude by an arbitration—having suffered much abuse, he left the place with a determination not to return, and made application to a Justice of the Peace, which caused the case to be examined, and resulted in his liberty. After this he devoted some time to the study of Arithmetic, Book-keeping, Surveying, Navigation, &c., and he might truly be said to be self-educated; for to the end of time with him, his comprehensive mind was ever embracing all that was useful in science and literature.

At the period to which I have referred, being very deficient in what he conceived to be a competent knowledge of his Trade, he settled to work in Baltimore, as the most likely place to accomplish his object. His health was often affected by confinement to business, and at those seasons his relatives in the country were refreshed by his sojourn among them. He was cheerful and pleasant in company, and a disposition to add to the enjoyment of others, and not amuse himself at the expense of the feelings of any, always rendered him a welcome guest. In all situations he strictly avoided the use of spirituous liquors, though often urged to participate, as the practice was very common with many in those days. In the city he took his walks mostly alone, for he found there were those who would lead him into this difficulty or some other snare, many of which he saw, but was favored joyfully and thankfully to escape. In the course of these trials, he acquired a marked solidity of deportment, tempered with habitual cheerfulness; and he attended meetings of all religious societies, in which he was steady and attentive to their doctrines and ceremonies, and at length settled his mind on sending for a certificate of his right in the Society of Friends, whose doctrines were his own. He could not join with some religious authors in degrading human reason, believing it had preserved him from many dangers—that it was the recipient of the Divine Spirit, and co-operating together, evil was avoided, and good embraced—and thus good fruits were produced in life and conduct. He always cherished a reverence for religion, thought it not so mystical as many suppose; but plain and clear, agreeing with a sound, rational understanding. He conceived that the rationality bestowed upon us by our Creator, by which we are distinguished from the brute creation, was very different from the serpentine insinuations of pride and selfishness; and that pride was the greatest darkness of Reason, and the most subtle and potent enemy of mankind. It was, and continued to be his belief that many who promulgate doctrines shrouded in mystery, are unacquainted with real religion, and are but blind leaders of the blind. My dear brother always maintained an equal stand between priestcraft and that state of society which a rejection of religion has a tendency to encourage—one illustration of which will appear from an incident of his early life.

In one of his intervals of absence from the neighborhood where he resided, who called himself an Atheist, and was in the practice of gathering companies of young men, and lecturing in such a manner as it appeared might not only destroy a reverence for religion, but prostrate moral honesty. At one of these times Israel French happened to enter a house where they were gathered; and his solemn deportment caused the speaker to step forward to meet him, saying, "Young man, I see you have a priest on your back, let me help you off with him." To which my brother quickly replied, "I would as soon have a priest on my back as my neighbor's sheep without his leave." This, he said, suddenly presented from the impression that he was imitating immorality, and was as quickly expressed on his offering to help him off with the Priest, which he did not feel to be a work necessary for him, as he had been a close examiner, and candid reprover of priestcraft; and on going again to the village, the young men met him to tell him what he had done. They said the man was evidently struck with his reply, and very

soon after left the place, and they had cause to think he was guilty, and feared some discovery.

Those young men now met Israel as their benefactor and their friend, and this he truly sought to be both by example and plain speaking to all with whom he conversed or associated. He read the Scriptures much in early life, for he wished to understand them for himself, not depending upon the exposition of others. He prized many truths they contain as most excellent for instruction, edification and comfort, and continued to do so through the course of his life.

Though he chose the Society of Friends for his regard to the principles they early professed, he was not blind to their failings in his day, and often met with some who could not brook plain dealing. But there were others with whom a lasting friendship was cemented thereby; and with the society of some such as these he was favored to cheer his mind through all the checkered scenes of his probation here.

About the 25th year of his age he married Deborah Phillips, of York, Pennsylvania, who proved indeed, a worthy companion of his pilgrimage. They settled in Maryland, in his native county, where he was surrounded by slaveholders, who gave him many opportunities of reasoning with them, which he did not fail to improve, and after he left Maryland, often said, that he did not know but he ought to have remained there, to have labored for the extinction of slavery, for he was not satisfied with being out of sight of it, believing there was a great work to do, in which he desired to perform his part.

He removed to Ohio in 1812, and the first anti-slavery effort he was engaged in was the formation of the "Union Humane Society," one of the objects of which was, to assist fugitives fleeing from oppression, in his house he was actively engaged. His house was the first that could be distinctly seen on entering Mount Pleasant, Jefferson County; and this becoming known to them, they were able to gain its shelter without any inquiry, where they were comfortably equipped, and facilitated on their perilous journey to Canada. It required much vigilance on his part, as the man-hunters frequently visited his premises; but his perils and sacrifices were gladly borne for the relief of the oppressed; and he was often heard to express his regret that they were obliged to seek so cold a climate as the Canadas, to ensure their safety. He was always opposed to any scheme of Colonization, believing they ought to have their liberty to remain where they were natives, in a state of freedom; but when any asserted their liberty by taking flight, he would do all in his power to prevent their being re-taken and subjected again to the evils of slavery.

The Society of Friends in Ohio was very pleasant to him for some years; many of its most active members were among his personal friends, with whom he could enjoy much freedom in conversation. The meeting together of Friends and relatives from distant and different parts of the country, at a newly established Yearly Meeting, made it seem like a family of love, and all rendered it very interesting; but at length a time came when this family was shaken from centre to circumference by the accusations against our faithful friend and anti-slavery laborer, Elias Hicks. It is well known to many that his first offence to his principal accusers was his testimony against slavery—and his labors with some of the leading members who had grown rich in the Society by trade in cotton goods, &c., which he conceived to be sinful—and deserving the name of "prize goods," against which the Society professed to bear a loud and decisive testimony. Those who wished to "keep in the quiet" and enjoy themselves in their own selfish way, accused Elias Hicks with holding and promulgating doctrines contrary to the ancient belief of the Society of Friends. The controversy was carefully examined by my brother, and being satisfied that he was in accordance with "early Friends" as much as when he was universally owned and applauded by all, he used his endeavors to show that there was no need of a division. He strove to be impartial in his investigations—sought opportunities of being where Elias was, both at meetings and in the private circle, without being known to him, that he might be able to judge of his spirit and doctrines; and feeling satisfied that he was actuated by a truly christian spirit, he did not longer hesitate, but invited him to the hospitalities of his house during his sojourn in the West. This caused a separation between him and many of his former social friends, who, by taking part with "the accusers of Elias, had become bigoted and intolerant;" and they disowned him and many others, and being thus separated, he entered into labors amongst the accused party. Having clearly seen in the workings of this division, the pernicious influence of making a part of the meeting select, by recommending Ministers and appointing Elders, he proposed that every thing making way for real or supposed authority be dispensed with; that we, who were now associated, might ever bear in remembrance the saying of Jesus, "One is your Master, even Christ, and all ye are brethren." Many saw the propriety of this proposal, but were overruled and settled down in the old form, which gave room for the aspiring again to assume the mastery—which was cause of much labor and trouble to him, and many other pure spirits, in different parts of the country; and through the

course of his many trials while a member of Indiana Yearly Meeting, his convictions on this subject deepened and strengthened, and were expressed in a letter to his friend, John Mott, of Michigan, only a few months previous to his death, in the following language:

"The mischievous contrivance of Ordination, the early Friends bore a faithful testimony against, but that testimony was left fall when they began to recommend Ministers, and appoint Elders. This mode of Ordination differs only in form from that of other sects. The results are the same. The office in all is to establish a privileged class, out of which will eventually grow a mercenary Priesthood, and a sycophantic people. Money is not the only item of a Priest's wages. Flattery is the most delicious food to a weak and aspiring mind. And what, I ask, can gratify an inordinate self-esteem more than to be thus raised to the pinnacle of the temple by those whose ears is in turn pleased by hearing from the gallery or 'sacred desk,' the beautiful sounds of eloquent oratory! What a temptation is here presented for weak, vain mortals, to steal the livery of heaven, and make it pander to their own low ambition. But let us, my dear friend, spend our little remaining energies in striving to demolish those images, set up by our modern Nebuchadnezzars, and rear in their place a standard with this inscription, 'Salvation is of God our Creator, who seeth not as man seeth.' He has promised to be the teacher of his people—himself—requiring that all should use the talents committed to their care to promote his glory, and bring about a state of peace on earth and good will to mankind, by doing good to each other. Commanding us to let our light so shine before men that they seeing our good works, may glorify Him our Father in Heaven. Therefore, let our watchword be, no secrecy, no proscription, light and love will redeem the world."

His removal to Indiana was in 1822. In '24 the Declaration of sentiments of the American Anti-Slavery Society appeared; and it cheered our spirits to see the stand they had taken, and the labor they professed to engage in. It revived our hopes. He assisted in organizing societies, and made way for lecturers; also encouraged young men who in the freshness of feeling on first awakening to the subject seemed prepared to speak profusely thereon. His house was open to all the friends of the cause, as many can testify who partook of his hospitality; and our meeting house at Goshen was never refused, though at Richmond, where the Monthly Meeting was held, they did not allow theirs to be thus occupied. He continued to attend the Monthly Meetings, where a disposition to disown their members being very prevalent, he was often led to expostulate with them, desiring the Discipline administered in the spirit of love, that it might have a tendency to gather rather than scatter. "Out" a rumor had been raised that he wished to destroy order, and the word "Order" seemed to have become an idol among them. They were jealous of his proposition to disperse with select meetings, and they kept up the cry of "No Order," and slighted all labor of love to prevent divisions, till at length he became impressed with a belief that all ex-communication was wrong, being an emanation of the spirit of Anti-Christ, and for persecuting purposes. He would plead, that we ought to labor always, and not east any off; that we should be willing to bear some burdens; often citing the parable of "the lost sheep," which the shepherd would bear on his shoulders rejoicing.

While these were his thoughts and feelings towards all, even the criminal in prison, preparations were making to disown him.—Committees were appointed to visit and revisit our Preparative Meeting, and they produced a Minute from a called "Meeting for Sufferings," requiring us to forbid the use of our meeting house to anti-slavery lecturers, warning us against "mixing with the world," while they were all the while actively engaged in political maneuvers, and every scheme promising the acquirement of wealth and power. They also required that none of our members should lecture on what they termed the popular reforms of the day. These commands he deemed grievous infringements of his rights, and the cry of "mixing with the world" had not been able to deter him from attending to his apprehensions of duty. They proceeded to lay down our Preparative, and attach it to their own, without which they could not take up a complaint against him. Then having done all in their power, they made up a complaint, and having gone through the form, issued a testimony of disownment against him. He appealed to the Quarterly Meeting, not to contend for privileges which were no longer desirable, but to exhibit their bigotry and intolerance, and was looking towards moving it to the Yearly Meeting, believing it to be his duty to arouse the minds of the people to the inroads and aggressions of sectarianism. But at this period he was attacked with a fever which prevailed in the country, which took him off the stage of action, and they went through the form in the Quarterly Meeting, and confirmed the judgment of their Monthly Meeting, after he was laid in his grave.

His mind was actively engaged in the dissemination of peace principles, and in all his trials he manifested a truly christian spirit; and through the last summer of his life seemed more and more pleasant and resigned, and remarkably so in his last illness, which was about nine days.

His head was affected with fever at night, so that he knew but little; but in the morning could rise, and walk about and be cheerful with his family every day until the last, expressing great enjoyment in the beauties of nature, and with remarkably innocent cheer-

fulness, desiring his family to "dwell upon all the pleasant pictures."

He departed this life on the 13th of the 8th month, 1846, and his faithful wife about three weeks after, leaving a much bereaved sister and daughter and many other friends to feel the loss of their precious society.

ANTI-SLAVERY BUGLE.

SALEM, JUNE 9, 1848.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

Annual Meeting.

The 6th Annual Meeting of the WESTERN ANTI-SLAVERY SOCIETY will be held at Salem, Columbiana Co., on Wednesday, Thursday, and Friday, the 16th, 17th, and 18th of August, commencing at 10 o'clock, A. M.

Let a full representation of the slaves' friends come up on this occasion from all parts of the Great West. The political leaders are marshalling their hosts for a conflict, their followers are rallying by hundreds of thousands to the support of their party banners. Time, and money, and labor are expended to secure their object. And shall the friends of Freedom, whose faith should be strong in the power of Truth, be lukewarm and indifferent while politicians are so earnest in their labors, so untiring in their zeal? The events of the past year should encourage us to renewed effort, for every movement of importance which has been made, having any bearing upon the question of slavery, forebodes the destruction of the system, and the oppressors feel that it is so. The political parties will make a desperate effort to save themselves from the destruction their corruption has brought upon them; and the efforts of the abolitionists to maintain and enforce the Right should be proportionably great. Arrangements should be made at the coming meeting to continue the anti-slavery agitation by the lips of the living speaker, and to extend more widely the circulation of the Society's paper—the Anti-Slavery Bugle. Let none of the friends who can be there, absent themselves for any light cause, for the presence of all, and the counsel of all is desirable.

Besides the friends of Liberty in the West who will be present on the occasion, HENRY C. WRIGHT and CHAS. C. BURLEIGH are expected to be in attendance, and perhaps other representatives of the East.

LOT HOLMES,
Recording Sec'y.

The Anti-Slavery Press

Came into existence because of the needs of the Anti-Slavery cause. The handful of abolitionists, who, in 1831, demanded of the American people the immediate emancipation of their bondmen, found that the aid of the Press was indispensable in the prosecution of their undertaking; it was needed as a means of aggression, as well as of defence. The public mind was not prepared to apply the doctrine of immediate repentance to the sin of slaveholding; the principles and measures of abolitionists were misunderstood and misrepresented, and the supporters of the Church and of the State saw that the interests of their organizations demanded that the question of slavery should not be discussed. To effect this, to crush free speech, their best energies were applied.—But Truth was mightier than they; and little by little they unwillingly yielded, until slavery has now become a prominent subject for discussion in every religious sect, and in every political party in the land. And while we rejoice to know that a few here and there, the one in the thousand, and the two in the ten thousand, oppose slavery upon high moral ground, we are compelled to believe that the opposition made to it by sects and parties is less exalted in its character, having had its birth in expediency. They have not voluntarily taken the position they now occupy, but have been forced into it by an outward pressure; the continual goading of the Anti-Slavery Press, and of Abolitionists in their associated and individual capacity has driven them to the advance ground they have taken. Remove that pressure, withdraw that influence or lessen it in any material degree, and although they may not retrograde to their former position, there will necessarily be a backward movement, and the reaction may be such as to cause them to become even more pro-slavery than they were.

A good friend of the cause has suggested to us, whether the necessity for having anti-slavery papers has not passed away—whether they have not fulfilled their mission by opening other channels through which anti-slavery truth can be poured upon the people.—We think not. The doctrine of Disunion—religious and political—which is the highest point abolitionists have yet attained, is as odious in the estimation of the great majority as Immediate Emancipation ever was. And if, in the earlier days of the enterprise, it was necessary to establish a Press in order to explain and defend the doctrine of the abolitionists, and to make war against the principles of slavery, it is quite as necessary to

maintain one at the present time to explain and defend their advance position, and to make war upon the Church and State which sanctifies and legalizes the system of chattelism. It is true, that many presses in the North admit more or less upon the subject of slavery, but how many among them all will open their columns to a full and free discussion of anti-slavery principles and measures, and permit them to be used as a means by which to keep constantly before the people the doctrine of "No union with slaveholders"? There are but few, if any such.

The cause of Freedom has not advanced so far that the services of the Anti-Slavery Press can be dispensed with, and they who think otherwise are greatly mistaken. We doubt not there are tens of thousands in the North who never even heard of the doctrine of Immediate Emancipation, to say nothing of the views of Disunionists. There are places as dark and benighted now as any that could be found twenty years since, and if they ever become enlightened in relation to the character and effects of slavery, and the proper means for its abolition, it must be done by the Anti-Slavery Press and the Anti-Slavery Lecturer. Abolitionists should not be willing to furl the banner of the Reform host, because they see at a respectable distance the standards of Sect and Party borne slowly on. It is the constant presence and progress of the first, which, by the magnetic power that Truth has given it, influences the others to advance. And it seems to us the part of wisdom, and a course required by principle, to maintain, in prosperity and adversity, a point and a standard where abolitionists may rally. The children of this world are wiser in their generation than the children of light. When the members of a Sect or of a Party have brought community partially to adopt their principles, they see in this fact a reason for retaining, and continuing to use the weapons by which they have won so much; and never dream, that because the battle is half gained, they should furl their banner and dispense with their organized mode of action.

The discontinuance of the Anti-Slavery Press would at once incite the opposers of Freedom to a more vigorous action in behalf of the Patriarchal Institution; and many journals which are now strongly tinged with anti-slavery, would either lose their support, and consequently their efficiency, and ultimately their existence, or else go back to feed upon the beggarly elements of pro-slavery patronage. So that, if it be desirable to have papers which are comparatively anti-slavery, it is necessary that abolitionists should sustain those which are positively and superlatively so. The latter have been, and must be, the pioneers in the great work before us; they precede the main body, clear away the obstacles in the path of Freedom, and must not cease their labors until the way of the slave's deliverance is opened, and the captive walks forth unfettered and a man.

But it has been suggested by some that community is now prepared for general reform papers to supersede those which are specially devoted to some branch of human progress; and we have been censured for not advocating the various means proposed by different organizations for the amelioration of the condition of man, and the elevation of the human race. We do not believe community is so far advanced as to render such a movement practicable, even were it desirable.—There are quite a number of Abolitionists in the West, and quite a number of Non-Resistant, and quite a number of Temperance men, and quite a number of Anti-Sabbatarian, and quite a number of National Reformers; but if the Bugle should become what a few would like to have it, would enough Abolition Non-Resistant Temperance Anti-Sabbatarian National Reformers step forward to sustain the paper? We throw not, and should expect our subscription list to die off with the galloping consumption.

One man, who is an advocate of Peace, finds fault with us because we do not open our columns to the discussion of that question; if we did, the war man who contributes of his means to have the Bugle preach anti-slavery, might with reason complain of a misapplication of the funds he had furnished. Another urges us to advocate National Reform, while a fourth, who lays down his money to sustain the paper denounces that scheme as a humbug. Some want the Sabbath question discussed, and some one thing and some another, seeming to forget that the Bugle is the organ of an Anti-Slavery Society, whose members differ in relation to all these other subjects, with which, as Abolitionists, they have nothing to do. If all the members of the Western Anti-Slavery Society will unanimously agree to go for or against Non-Resistance, Temperance, the Sabbath, and National Reform, and will make these subjects a legitimate part of anti-slavery, it would then, and not until then, be proper for a paper which is professedly the exponent of their views upon anti-slavery to advocate the one side or the other as the members may choose their ground.

We have known of those, who, not content with pressing the great question of the times—the question of man's right to himself—and laboring as way may open to promote other reforms, keeping them separate and distinct from each other, and taking especial care to make community understand that each did not embrace all, have urged the

whole as one great reform, and, becoming discouraged by the overwhelming opposition arrayed against them have retreated ingloriously from the field. They were unwilling to do anything, because they could not accomplish every thing. The fate of such, forcibly reminds us of the epitaph inscribed upon the tomb of an Italian—"I was well, I sought to be better, and am here."

Democratic Disunion.

There was less harmony in the Democratic Convention at Baltimore, than was desired by its blinded worshippers. The presence of two sets of delegates from New York—the Barnburners, or Wilmot Provision men, and their opponents the Hunkers—was the means of creating considerable discord. A committee was appointed to examine the respective claims of the two sets of delegates, and report to the Convention. The leaders were evidently afraid that if the Barnburners were admitted, and an Anti-Proviso ticket should be nominated, they might refuse to go with the party, and the Committee therefore endeavored to exact from them a pledge that they would abide by the nomination, which pledge they refused to give. The result was, the Barnburners were denied their seats, and the Hunkers admitted to membership, although the latter refused to exercise their privileges because proper etiquette was not observed toward them, but finally pledged the support of their constituents to Cass, Butler, and Slavery. The Barnburners entered the following protest against the action of the committee.

PROTEST.—The Delegation of the Democracy of the State of New York to the Baltimore Convention, respectfully protest against the decision of this Committee, that before entering upon the examination of the evidence of their right to seats in the Convention, and before they have become members of the body, they shall pledge themselves to the decisions of the Convention, and to support its nominees. They would feel themselves unworthy to represent the Democracy of New York, if they could submit to a decision which would impeach the integrity of the representative, and which would dishonor our State, and subject its Delegates to a condition which the Convention expressly declined to impose upon the Delegates of any other State in the Union prior to their admission. The Delegates of the Democracy of New York must be admitted to the Baltimore Convention unconditionally, or not at all.

C. C. CAMBRELING, } Delegates at Large.
J. WILSON.

Speculation is rife as to what will be the action of the Wilmot Provision Democracy.—Some assert they will nominate another candidate, which will perhaps draw off so many of the party from the support of the regular nominations as will cause the defeat of the ticket; others are as confident that they will be long return to their allegiance, and again bow their necks to the yoke; and it must be confessed that the Democratic party have a wonderful knack of healing family jars—of patching up household quarrels. Their movements will probably be influenced in a greater or less degree by the action of the Whig Nominating Convention, which met in Philadelphia on Wednesday last. If a strong ticket emanates from that body, one that would stand a good chance of success even if the Democratic party were united, and would certainly succeed if there was any defection or wavering in its ranks, we should fear that the potency of the "just this once" argument would induce them to yield all for which they now contend.

METHODIST CONFERENCE.—PRESBYTERIAN GENERAL ASSEMBLY.—We have seen but little respecting the action of either of these ecclesiastical bodies, the former of which convened in Pittsburg, the latter in Baltimore. For a year or two past we have been in the weekly receipt of the "Pittsburg Christian Advocate," from which we expected to gather a full account of the proceedings of the Conference, but just on the eve of the meeting of that body, the publishers of the Advocate discontinued sending us an exchange, so we are left to glean what we can from other papers, where we have found but little that would interest our readers.

The only action taken by the General Assembly in relation to the colored man, of which we have seen any notice, is the adoption of a resolution in favor of that cruel and wicked scheme of expatriation—African Colonization.

We presume both bodies are yet in session, for much must be done before their sectarian Zions can be put in a state of defence against the inroads made upon them by the humanity and practical religion of Samaritan infidelity.

THE ANGLO-SAXON.—This paper has entered upon the second year of its existence, and through its circulation has made many acquainted with the principles of the reform in writing and printing. Those who are interested in the simplifying of our written language, and who desire to have a Phonotypic newspaper, cannot do better than subscribe for the "Anglo-Saxon;" though we hope the editors will in future see the impropriety of admitting extraneous topics of a controversial character, even though they may feel inclined to run a tilt against "wholesale reformers" or others, whose sentiments or conduct have nothing to do with either Phonography or Phonotypy.

Publishers, Andrews & Boyle, New York. Terms \$2 for one year.

The Meetings.
Advised for Henry C. Wright and Charles C. Burleigh are to be anti-slavery meetings. Our readers probably queried as we did when we saw the notice of their appointments, "What kind of meetings do they design holding?" Henry C. Wright has informed us that up to the time of the Anniversary of the Western A. S. Society, they design laboring in conjunction with that body, although they do not come as the agents of any anti-slavery organization; and at his suggestion the Ex. Committee have requested one of the Society's agents—James W. Walker—to attend with them the series of meetings that have been appointed, and make it his special business to obtain subscribers for the Bugle, receive subscriptions due on the paper and such donations as the friends of the cause may see proper to contribute to the funds of the Society.

The labors of these friends will doubtless do much to advance the anti-slavery cause in the West; and we trust that their efforts will be so heartily seconded by every true abolitionist, that in zeal, activity, and liberality, the friends of freedom will bear a favorable comparison with those who are now arraying themselves for battle against the best and highest interests of humanity.

We have taken the liberty of so altering the notice of appointments that it shall convey a clearer idea of the character of the meetings notified.

Meeting at Elk Run.

Joel McMillan, Jane M. and Isaac Treacott, and perhaps other speakers, will attend an anti-slavery meeting in Elk Run Township, four miles south west of Fairfield, in Fairmount meeting house, or in the grove near by, on Sunday, the 18th inst. commencing at 10 o'clock, and continuing throughout the day.

The friends there will please make the necessary arrangements.

Meetings.

We have been requested to state that our friends Stedman, Case, and Smalley, will hold Anti-Slavery Meetings at Mt. Union, on Sunday, the 10th of June, Berlin, " 17th " Rootstown, on Tuesday, the 4th of July. All the above will commence at 9 o'clock, A. M., and continue through the day.

Will the friends of the Slave in those places see that the necessary arrangements are made?

Henry C. Wright

Is already in Ohio, as many of our readers are aware, having attended some of his meetings. The most favorable reports come in from various places touching the impression he makes upon community. We understand the Peace Convention at Marlboro was well attended, and very satisfactory. Friend Wright expected to rest a few weeks before commencing his labors with C. C. Burleigh, but inasmuch as he was persuaded to hold some fourteen meetings before he had been in the State as many days, he has about come to the conclusion, that whether the people here work hard in the cause of reform, or take it leisurely, they know how to make others labor. We are glad, however, to learn that he has run off from the sight and sound of all appointments, and Quaker-like, has "withdrawn from the mixture," and resolved to "live in the quiet," for at least a few days, that he may recruit his strength, and be prepared to enter upon the campaign before him with freshness and vigor.

A Catholic priest was lately fined in Cincinnati, in the sum of fifty dollars and costs, on the complaint of a man whose hat he had knocked off, because he did not take it off in the presence of his Reverence. The justice before whom the trial took place told him that such things would not do in this land of liberty. The fine was not to be collected, the complainant being satisfied with the vindication of his natural and constitutional rights.—*State Journal.*

Catholicism in Cleveland is behind the times. The priests here are not so presumptuous. They behave themselves much better. Indeed, we don't know but they are as peaceable and modest as other folks. All who wish to see Catholicism progress in a manner commensurate to the importance of our city, walk up to the Captain's office and subscribe for the \$50,000 church, and aid in establishing the College, Nursery, &c.—*True Democrat.*

Wonder if the Democrat ever heard how the Methodist Priest of this place, J. H. WHITE, prosecuted a man a few miles from here, because he would not uncover his head at one of the Rev. gentleman's meetings; aye, and had him fined, and his goods seized to pay his fine. In this Quaker neighborhood it is the laymen who are fined, not the Priest.

THE REFORMER, is the name of a small weekly sheet published by the Newark (N. J.) Anti-Slavery Society. It gives no uncertain sound, and we heartily welcome it to the battle-field of moral warfare. The article on our first page, "The Union," is extracted from its columns, and is a fair specimen of the tone and character of the paper.

THE TREATY has been ratified, so says the latest intelligence. The rumor that it had been rejected, and that there had been a rising of the people with parades at their head, is pronounced a hoax.

General Items.

There is said to be fifty one gambling establishments in Washington, without estimating the great political gambling house which is dignified by the name of the United States Capitol.

It is said that the Jews of the present day do not exceed in number more than six millions.

The profit on some of the North River steamboats is immense. It was recently stated in a suit at law that one of them had cleared last year for its owners \$60,000.

A Convention of pedlars is to be held at Auburn, N. Y. on the 4th of July next.

The principal silk market in China, Sou Tchou, contains within its walls a population of five millions. It is on the imperial canal and has ten thousand bridges.

As much moistened chalk as you can put on a shilling piece will cure the sting of a bee. After the application there will be no soreness nor inflammation—so says the Scientific American.

It is astonishing with what fearful velocity rail road cars are sometimes driven. A writer for the London Times, in March last took a trip of fifty-three miles, and was fifty-one minutes and thirty-eight seconds in going it. The greatest speed of the engine was between seventy-five and seventy-six miles an hour, and had the least accident happened, the transit of the passengers into another world would have been inevitable.

The following petition is circulating at and about Sandusky City.

To the Honorable the Senate and House of Representatives of the United States of America:

Whereas, in the opinion of the undersigned, the seat of Government of any State or Nation, ought to be established at such point within its own Territory, as would most perfectly combine the following conditions:—1st. That it be as near as possible, equally accessible to all parts of the country. 2d. That it be as far removed and secure as possible from all liability to hostile approaches. 3d. That it be as little as possible subject to the influence or control of any immediately surrounding or sectional institutions, which exist solely by virtue of municipal law, and are incompatible with the interests of the nation at large; and whereas, the present location of the Capital of these United States entirely fails to meet all, or any of these conditions, being hundreds of miles from the geographical centre of the country, or its centre of population; being greatly exposed to hostile attacks by the forces of an enemy, as the history of our last war with Great Britain sadly demonstrates, and being greatly subject to the influence of slavery as our whole political history alarmingly shows:

Therefore, the undersigned are fully persuaded, not only of the expediency, but of the pressing importance, in order to secure and perpetuate our free institutions and national prosperity, of removing the seat of government in these United States, to some point, which may be fixed on, exempt from the liabilities and evils of its present locality, and combining in the highest attainable degree the conditions above specified.

We, therefore, the undersigned, citizens of Erie County, State of Ohio, respectfully petition your honorable bodies, to take measures for the removal of the seat of our National Government, as soon as practicable, from its present locality, to Cincinnati, which is deemed to approximate most nearly to a fulfillment of the conditions we have above designated.

Sandusky City, May 11, 1848.

The Slave Trade.

Among the witnesses examined by the Committee on Sugar and Coffee Planting, was a native of the United States, but for some years past a subject of the Brazilian Empire, Senor Jose Stephen Cliffe, M. D.—This individual is the proprietor of certain diamond mines, and employs about 100 slaves. He is anxious to add to his stock, and purposes doing so on his return to Brazil. He has no scruples himself on the subject of slavery; and as to the slave-trade, he considers it to be a necessity, in the present circumstances of Brazil.

The evidence, of which we give the substance in the following analysis, can but faintly convey to our readers the impression made on the minds of those who heard it given *in vivo*. One might have supposed that this witness had been the inhabitant of another sphere, while describing the iniquities and horrors of the slave-trade, as practised at the present day. The only circumstance which seemed to connect him with human beings, was an exclamation which he uttered, while describing the intense sufferings of the wretched Africans from thirst. He said it was sometimes the case, that they could not get more than a single draught of water in three days. As though struck with the appalling nature of the fact, he suddenly exclaimed—"Good God, gentlemen, only think of that, a single draught of water in three days!"

Horrors of the Slave Trade.

"Do a very large number of the slaves die after landing, and before sale?"—A great many; especially now, from the extreme ill-treatment, and from the putrid gases they have to inhale in the holds of small vessels, where they are jammed up as they lie, and by suddenly relaxing the person, and suddenly carrying them on shore, many of them die. I knew a case in which only ten escaped out of 160. That was a vessel belonging to a friend of mine, who was my agent."

"Will you describe how they are packed?"—"It has been described to me (I have never seen it done) that they are laid upon their sides parallel to each other. They are generally boys from ten to twelve years of age; they are put upon their side, and if they do not lie parallel a plank is put upon them, and a sailor will get upon it and jam them down, so as to make them fit compact. I have never seen that done, but I have heard slaves speak of it; and I have heard captains state it, who I know would have no object in stating it if it were not true. One lies with his arm so as to fit into the next one; he may

pull his arm out if he can." "They are not packed together?"—"Not the little ones." "Are those slaves upon their passage never cleaned out?"—"I fancy not, because if you clean them out, where would you put them?" "You dare not bring many of them upon the deck, because, seeing the water, many of them would be tempted to jump overboard and even to drink sea water; consequently, all that you have to do is to crowd all sail and get out of the way of the cruisers, and look as quiet and as nasty as you can. I may mention, that it has happened, that on the arrival of a vessel, she has been found in so filthy and destitute a condition, that after unloading her cargo she has been cast adrift." "You prefer importing boys and girls because they pack closer?"—"Yes; they are much less in stowage, much less in volume. Some of the American vessels are about seven to eight feet between decks: some are seventy-two inches between the beams. They have generally three tiers, one on the ground and two above." "Do you mean that in the height of seventy-two inches, that is to say six feet, there are three tiers of slaves?"—"Generally; the lower ones have a kind of mats made of banana stalks." "You have frequently seen this in your own eyes?"—"Yes; anybody may see it in Brazil, but in Rio you would not see it now, because very few are now landed in Rio." "What is the youngest age at which you import the Negro?"—"They never brought them so young at any time as they do at present, because the stowage was not so valuable before. The cruisers have made the stowage so valuable." "The smaller they are the better you can carry them. I once bought a little chap just like a dolly; he could not, from his teeth, have been more than six, perhaps not so much; he was too small to work." "Are not a great portion of the cruelties and deaths in the course of the slave-trade to be attributed to a want of water?"—"Perhaps more from that than anything else, because in the tropics a very little food will support the system; when the system is in a state of torpidity, and when air is exceedingly foul, the functions of life become very considerably diminished; absorption takes place of any portion of fat they have, and they can resist the want of food for some time, but the want of water is a thing that cannot be resisted." "It is in order to evade the activity of the British cruisers that your people who are engaged in the slave-trade, are obliged to stow the slaves in water?"—"Of course." "And that they are also obliged to crowd them into such small spaces?"—"It arises probably from that. I do not know whom to blame for that, whether it is the captains, or the agents, or the owners, or whom; but certainly they do bring an immense number in a very small space. I have known 350 brought in a ninety-ton schooner." "What do you reckon to be the average voyage from the coast of Africa to Brazil?"—"At the present time you are obliged to go in such a zig-zag manner that what ought to be twenty days is sometimes ninety days." "And it is when the voyage is so long that the slaves die?"—"Yes. They get a drink of water once a day. In a state of inactivity you may exist upon that for twenty days, perhaps, as I know from my own experience; but not much longer than twenty days, because the system fails rapidly after that. It is too horrible to describe the effect of the want of water; no person can have an idea of it without feeling." "From what sort of the coast of Africa is the general importation?"—"I would beg leave to decline saying that, because the moment that is known your cruisers will be twice as energetic upon that one point, and it will do mischief to some one. I have got to live in the country. Human life is not valued very highly in Brazil. Any person making himself troublesome upon the slave-trade would be immediately shot." "What is the condition of the slaves when they are landed now?"—"There are some with more iron constitutions than others; but to see them, they look horrible." "The bones of the knees stand out, and look like large knobs; the calf of the leg has disappeared; it looks more like the leg of a monkey than any thing else, and you can count all the bones. The abdomen is very much bloated, and there is an imbecility in the eye; in fact, nature is reduced to the lowest point." "Have you seen them standing against a wall?"—"Yes; but you feed them, and put them in warm baths; and by doing that they get round after a little time." "Are they usually covered with sores?"—"Yes, when they are jammed together; and there is a species of itch that breaks out upon them, and blotches of a large size break out upon them." "Have you any knowledge what the mortality of slaves employed on a sugar estate is?"—"No, I cannot say; but since your cruisers have been on the coast, their systems suffered so much from the shock of coming over, that many of them die; so much so, that there are now no second retailers of slaves as there used to be, because they die so frequently in the first two or three months. I have known thirty leave the coast, and go twenty miles up into the interior, and fifteen have died; and I have known 160 landed, and eighty-four of those have died before they got into the interior."

"What was the cause of that?"—"They were in such a dilapidated condition, nature was completely overcome by the passage." "Are the slaves that are imported into Brazil sold openly in the market?"—"Not exactly; we have not markets for slaves as you have here for different articles; they have been abolished in Rio; but if you go to the neighbourhood of Rio the slaves are sold openly." "Are there barterings in the same way as there are in Cuba?"—"Yes, you may term them barterings."

Profits of the Slave-Trade.

"Do you consider that the African slave-trade, as at present carried on, is at present a very profitable trade?"—"I should say, from what I know of commerce generally, that there is no trade so profitable under the sun at the present time." "Can you state what the average profit of the successful voyage of a slave is?"—"I would decline to answer that question; but 600 per cent is not unusual, and 1,000 per cent has been made; but I cannot enter into any detail of the cost of outfit, and so on; I would decline that." "Where does the capital chiefly come from?"—"I should decline to answer that question." "You have been only two years on the coast?"—"I was on the coast in the Government service, and the other time I had better not say any thing about it." "Can you say anything of the price at which you purchased slaves?"—"In olden times the price on some parts of the coast was two slaves for a musket, and in other parts two muskets for one slave. I made inquiry of a person who imports the guns into Brazil, and he tells me that they cost him 10s. 6d., after allowing him a large profit." "Do the Brazilians universally en-

gage in these speculations?"—"As far as they have means; there are some associations by whom the slave-trade is carried on. In 1830 or 1831, when the slave-trade ceased, there were very few slaves to be had at any price. A few vessels started up, mostly owned by very poor people, who purchased old vessels; so that if they lost them, the loss would be small. They became successful, and many who began as poor people are now the wealthy men that we have in South America. In fact, the present class of slaveholders or slave-bringers, are the aristocracy, who have risen up between 1830 and the present time." "The slave-traders constitute the aristocracy?"—"The aristocracy as regards wealth." "Public opinion is in favour of the slave-trade?"—"Yes; there are many honourable men who have made their fortunes; but all those who wish to make their fortunes, or are in circumstances to require it, would enter into the slave-trade, as far as their means admitted of it." "It is not thought dishonourable to be connected with the trade?"—"No." "You stated that one slave brought 1,800 slaves?"—"1,750 slaves, she is said to have made three voyages; and a very fine craft she is." "That is not the Antelope?"—"No, she was in Rio; she had not started when I left. She was built in Liverpool, and was intended to run as a packet-ship; but there is no commerce enough for a packet, and as the slave-trade pays so well, I have no doubt that if they can raise money sufficient she will be sold."

Value of Slaves.

"You gave me a history of the progress of the slave-trade; will you repeat that to this Committee?"—"You stated, that when this country first adopted the policy of increasing the number of the Brazilian slave-traders, they were very much alarmed?"—"We were at that time, because it was supposed that whatever England attempted to do she was able to carry out; but we had not the impudence to suppose that she would not carry it on most efficiently, and therefore the slave-trade died away for a time." "About what year was that?"—"1831 and 1832." "What had been the price of slaves before that?"—"In 1825 they were worth 200 milreis each. In 1830 I think, but I am not certain; it was the year in which the first treaty with Brazil was made; I bought half a cargo, that cost me, at 750 milreis each, when they got down as low as 400." "That would be 433?"—"Yes, and in 1837 I bought some myself in the interior at 330 milreis; they were landed at that time at a place called Santos." "In what year was that?"—"That would range between the years 1834, 1835, 1836, 1837 and 1838. After that your cruisers began to make them rise again in price. They got up till in 1841 they were as high as 800 milreis, and only sold for cash; they were from 800 to 900." "In 1841 and 1842 there was no credit; they counted the money out and received it at once." "The slave-trade was at a low pitch at that time?"—"It was at that time, but we then discovered that the British cruisers were not so effectual as we had supposed them to be; and then Great Britain made a change by taking the cruisers off the coast of Brazil, and sending them to the coast of Africa."

"You have proceeded in your history down to 1844, slaves were from 850 to 900 milreis each." "Since that time they have been gradually getting lower, when I left Rio 400 milreis was considered a fair price. I anticipate that by next May they will be obtained for 350 milreis each, the supply now coming up to the demand."

Increase of the Slave-Trade in connection with the Sugar Duties of 1846.

"Can you give an estimate of the number of slaves that have been imported into Brazil on the year 1847?"—"Yes, according to our belief, but it may not be quite correct, because those who bring the slaves always try to diminish the number, so as to make the price rise if possible, while those who want to buy slaves always report that a great number have arrived; but we suppose that about 72,000 were landed last year, but of that number probably 65,000 only lived to be sold. Between the 14th of November, when I came down to the coast, and the 8th of December, when I left it, to my knowledge 4,010 were imported for landing in one little port alone on the coast." "Are you aware of the change of duties which took place two years ago in this country?"—"Yes, I am aware of it." "Can you give the Committee any information upon the point, whether that change of duties has increased the cultivation of sugar in the Brazil?"—"I should say decidedly it has. I think up to the present time it has been rapidly increasing." "You are not a sugar planter?"—"No. I was inclined to buy, for a son I have, a sugar plantation. Since you have crushed the West India Islands, sugar plantations in Brazil have risen up to a large extent; because if a man has a shilling a day to pay, he cannot compete with men who pay nothing; and the Government of Brazil are now making very extensive establishments on the river M.—, between Bahia and I.—; they have offered land to anybody who will go and take it; they offered some to me." "To what extent has the cultivation of sugar in Brazil been increased?"—"I am told by those who are conversant with it, that it is rapidly increasing, and no doubt from the means they have of disposing of their sugar, it will increase much more because slaves are getting cheaper." "The sugar is grown so cheaply, that you feed your cattle and your pigs upon the sugar?"—"I did. I am not a regular sugar planter; but I planted sugar in the valley for those purposes." "Are we to understand you, that at the present cultivation of sugar in Brazil has increased, and is increasing very largely?"—"Yes, it is said so; and I know from my own personal knowledge that it is rapidly increasing in some parts of Brazil." "I understand you to say that slaves have fallen this year in price, but you think the demand for slaves has increased?"—"Undoubtedly; if 4,000 come on Monday, by Saturday night all those who are able to stand or walk about you can sell." "Do you conceive that the increased cultivation of sugar has increased the demand for slaves?"—"I think so, be-

cause nine-tenths of the slaves that come go on to the sugar plantations. Coffee is no longer profitable, and the coffee growers do not buy any."

Inefficiency of the Cruisers.

"It being discovered that the British cruisers were not so effectual as had been supposed, Great Britain made a change by taking the cruisers off the coast of Brazil and sending them to the coast of Africa; what happened then?"—"From our understanding the nature of the coast better than the British cruisers did, and from our vessels being better adapted for going up the rivers, the slave-trade was carried on much more extensively." "Then, in fact, the blockade of the coast of Brazil was more effectual in the suppression of the slave-trade than the blockade of the coast of Africa?"—"I do not think that you could possibly carry into effect that which you were extremely desirous of doing, for the slave-trade will continue to flourish as long as we have any money to pay for the slaves." "Do you not conceive that there was a very close blockade of Brazil, we should be able to suppress the whole of the European navies, you might blockade the whole of Brazil; it is of such an extent that without that you could not do it; 600 or 700 ships would hardly be enough to blockade the coast of Brazil from slaves?"—"Are you of opinion that any system of cruising, either on the west coast of Africa or on the coast of Brazil would put down the slave-trade?"—"No, for eighteen years you have been trying and you have not done it yet."—*Par. Pap. No. 123, 1848, pp. 146-149.*

We are unable to give, in the present number of the Reporter, the additional evidence which has been laid before the Committee by several witnesses on the extent and horrors of the slave-trade. There was, however, one incident alluded to by Capt. Matson, R. N. which may be considered as the climax of the horrors of the slave traffic. In reply to the question, "What becomes of the slaves that are refused by the slave-traders?" he said, "I have heard instances of their being massacred. I was in the river Non some years ago, when 500 were knuckled on the beach." This reminds us of a similar fact recorded in the slave trade papers of last year, which asserts that no less than 2000 refuse slaves at one station had been killed, to avoid the further expense of feeding them in custody.

In our next number we shall be prepared to show the rapid increase of the slave-trade, in connection with the introduction of slave-grown sugars into the British markets—a fact now placed beyond all doubt, and which we think, whilst it must deeply afflict the friends of the anti-slavery cause throughout the country, must tend to arouse them to renewed exertion, to put down this cruel and nefarious traffic.—*British & Foreign A. S. Reporter.*

Anti-Slavery Meetings.

Henry C. Wright, the Apostle of Peace, and Charles C. Burleigh, the eloquent Anti-Slavery Advocate, will hold meetings at the following places, viz: at

Pittsburgh, Pa.	June 15th, 16th & 17th
New Brighton, "	" 19th & 20th
Louisville, Ohio	" 22d "
Youngstown, "	" 24th & 25th
New Lyme, "	" 27th
Painesville, "	" 29th
Chagrin Falls, "	July 1st & 2d
Cleveland, "	" 4th
Twinsburg, "	" 6th
Richfield, "	" 8th & 9th
Akron, "	" 11th
Ravenna, "	" 13th & 14th
Randolph, "	" 15th & 16th
Massillon, "	" 18th

The meetings at New Lyme, Cleveland, and Akron, will commence at 10 o'clock, A. M.; the others, on the first day of the meetings at 2 o'clock, P. M., subsequent days at 10 A. M.

The friends of Anti-Slavery are requested to make all necessary arrangements for the meetings, and give as wide a notice as possible. Now is the time to agitate.

Those owing for the Bugle, or from whom pledges are due to the Western A. S. Society, can avail themselves of the opportunity afforded by these meetings to pay to

SAML. BROOKE.

Jas. W. Walker, Agent of the Western A. S. Society, will be present at and participate in the above meetings and such others as may be appointed for our Eastern friends; and is authorized to obtain subscribers for the Bugle, collect subscriptions due on the paper, and receive such donations as the friends of the cause are disposed to make.

Books! Books!

An assortment of Anti-Slavery and some other reformatory books can be obtained at the meetings of Wright and Burleigh. Among the rest

DICK CROWNSHIELD,

THE ASSASSIN,

AND ZACHARY TAYLOR,

THE SOLDIER,

The Difference between them.

BY HENRY C. WRIGHT.

can be had. This Tract should be scattered broadcast over the country, as well as many other Books and Tracts comprising the assortment.

WESTERN ANTI-SLAVERY FAIR.

The result of the effort made last year by the Abolitionists of the West, to hold an Anti-Slavery Fair, was abundantly gratifying; and fully demonstrated the practicability and usefulness of the plan. The Call was promptly responded to by many, the avails of whose labor greatly aided the Western Anti-Slavery Society, and enabled it to prosecute its work with renewed vigor. The exigencies of the cause demand as much sacrifice and effort now as were needed then. The victory of Freedom is not yet won—the clank of the bondman's fetters has not yet ceased—American women are still chattelized and imbruted. The blighting influence that slavery has extended over the South and over the North, still exists—the Church is not yet purified of its iniquity, nor the State redeemed from its degradation. We therefore, friends of the Slave, appeal to you again—we appeal to your love of Liberty—to your reverence for

the Eternal principles of Right; and ask you to bring this year another offering that may be used for the dissemination of Anti-Slavery Truth—for the increase of Anti-Slavery knowledge.

No inconsiderable portion of the donations at last year's Fair, was derived from the Farmer, the Mechanic, the Merchant and the Manufacturer—they they not be as generous now as then, and each give ungrudgingly and liberally that which he has to bestow? Articles that cannot readily be transported to the Fair, may, with a little effort, be converted into money, or exchanged for goods that can be carried. Those who wish to aid in this work, need not be at a loss how to labor.—Where Sewing Circles are not already in operation, may we not confidently hope they will speedily be organized, that their varied gifts of beautiful and fancy articles may not be wanting?

The special object of the proposed Fair is to aid the Western Anti-Slavery Society; and all funds there received will be placed in its Treasury—no goods are solicited, and none will be sold for the benefit of any other object. Those who are willing to assist this Society in sustaining its various agencies for promoting Anti-Slavery agitation, for hastening the redemption of the enslaved, are earnestly invited to join us. We labor not for the advancement of any political party—for the furtherance of any measures that invoke the aid of brute force. It is by the strength of moral power we would tear down the strong holds of oppression—it is by establishing righteous principles we would secure for all an inheritance of Freedom. If you who profess to be the friends of the Slave, are really with us in this contest between Truth and Error—between Slavery and Liberty—we shall expect your cordial co-operation.

The Fair will be held at the time and place of the next Annual Meeting.

J. ELIZABETH JONES, Salem.
BETSEY M. COWLES, Austintown.
SARAPTA BROWN, New Lyme.
ELIZA HOLMES, Columbiana.
MARIA L. GIDDINGS, Jefferson.
LYDIA IRISH, New Lisbon.
JANE D. MCNEELY, Greens.
REBECCA S. THOMAS, Marlboro.
MARIA WHITMORE, Andover.
MARY DONALDSON, Cincinnati.
ELIZABETH STEDMAN, Randolph.
HANNAH C. THOMAS, Mt. Union.
CLARISSA G. OLDS, Unionville.
ANN WALKER, Leesville.
SARAH B. DUDDALE, Green Plains.
PHEBE ANN CARROLL, Ravenna.
HARRIET N. TORREY, Parkman.
ELLEN CLARK, Wadsworth.

A NEW WORK.

I would say to my friends and fellow laborers in the "good cause," that I have prepared for the press, a work, entitled "*Modern Infidelity and Modern Christianity Contrasted.*" As to the merit, or ability of the work, I have nothing to say, further than this—that it will put into circulation a vast amount of Anti-Slavery and other truth, suited to the present time—under a phrase that will elicit both a ready sale, and a thoughtful reading.

Being desirous of placing this work in the hands of the reader, the public, the world, I solicit aid in the good undertaking in the following way, viz: any person advancing 25 cents shall be entitled to one copy; 50 cents, two copies; \$1, four copies; and so on to any amount that may be desired.

The work will cost in its execution probably from 15 to 20 cents. Therefore, each subscriber of 25 cents will leave in my hands a clear donation of 5 or 10 cents.

No person, however, need feel himself limited in his donation by the above plan, \$1, \$5, or \$10, will be thankfully received. If the friends will, this book may be in circulation in a few weeks. I hope the friends at Salem, Marlboro, Randolph, Ravenna, Chagrin Falls, Lowellville, New Lyme, Canfield, Columbiana, Pittsburgh, Haysburg, Cincinnati, West Middleton, and all other places, will club together and send on their aid immediately.

All communications referring to this subject to be addressed to N. N. Selby, Byesville, P. O., Guernsey Co., O.

I hope, dear friends, and you who feel interested in this matter, and go right to work. Let us push it through at once, and give another opportunity to such as are in doubt, to see themselves through their own doings.

One of old said, "Behold how great a matter a little fire kindleth!" So in this case. A small amount from each person (who will be anxious to read the work) will send it forth in a very short time.

N. N. SELBY.

May 5th, 1848.

P. S. This book can be sent in every direction from the Anniversary, which is announced to be at Salem some time in Aug. N. N. S.

Caution—Look out for an Impostor.

A colored man by the name of T. B. Taylor left Massillon on the 19th of March last with a gold watch and several hundred dollars of money belonging to our citizens, besides leaving the printer minus forty dollars for printing &c. This said Taylor is a large black man, can make himself appear honest, but can feign lameness or any deception for defrauding the people. The community wherever he may go, are warned against putting any confidence in his assertions, as he is a grand impostor and unsafe to be trusted in society. Said Taylor recently returned from the upper Lakes with considerable money which many suppose he obtained by some means that would perhaps entitle him to the Penitentiary or gallows. All papers who have regard for good morals will be doing a favor to community by giving the above an insertion.

Massillon, March 1848.

Are the Bitters Bit?—Information Wanted.

Under the head "Caution—Look out for an Impostor," in the last Bugle, I discover T. B. Taylor is advertised. Will the Massillonians (poor injured souls) inform us how said Taylor got possession of so many "hundred dollars" of their money? They are not noted for being easily come over. Did they not come the same game over Taylor before? How came the printers minus \$40?

Was it not for printing the "Grand Scheme" of gambling rascality, which equally implicated in guilt both T. B. Taylor and the Massillonians?

Let us hear both sides, neighbors, and see if it be not a case of pot calling kettle black! S.

POETRY.

For the Bugle.

Address to Northern Freeman.

Ye Northern Freeman, rise ye up
In all your mighty strength and pride;
No longer drink the bitter cup
Of Slavery's foul and sickening tide;
No longer move with rapid stride
To crush your brethren to the dust—
Their cries and tears no more deride,
Nor give them o'er to Slavery's trust.

Ye sturdy Northmen, bear no yoke,
And spurn the clanking chain away;
Heed not the politician's croak—
The heartless minion of a day;
But hold yourselves in firm array
Against this monster, crying sin—
The hand of ruin ye can stay,
Let Freedom's battle now begin.

Hear ye that stricken mother's cry,
As from her breast her babe is torn?
And can ye now stand coolly by,
And see it to the monster borne?
Of freedom's spirit are ye shorn,
That ye delay to give your aid,
And let this suffering mother mourn
O'er her fond hopes in darkness laid?

Then rise ye up, if ye can feel
For the chained captive's grievous wrong,
Not by the aid of martial steel—
But strike a more decisive blow,
By giving every one to know
That he should labor all he can
The gift of freedom to bestow,
And elevate his brother man.

Cincinnati, May 8th, 1848.

What might be Done?

BY CHARLES MACKAY.

What might be done, if men were wise—
What glorious deeds, my suffering brother,
Would they unite,
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of kindness,
And knowledge pour,
From shore to shore,
Light in the eyes of mental blindness.

All Slavery, Warfare, Lies, and Wrong,
All Vice and Crime, might die together;
And wine and corn
To each man born
Be free as warmth in summer weather.

The meekest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother,
More than the tongue
E'er said or sung,
If men were wise and loved each other.

Idleness.

BY N. P. WILLIS.

"Idleness is sweet and sacred,"
Walter Savage Landor.

"When you have found a day to be idle, be
idle for a day."
"When you have met with three cups to
drink, drink your three cups."
Chinese Poet.

The rain is playing its soft pleasant tune
Fitfully on the skylight, and the shade
Of the fast-flying clouds across my merry fire
Passes with delicate change. My book lies
Sings cheerfully to itself; my music rest
Pursues as she wakes from her quiet sleep,
And looks into my face as if she felt
Like me the gentle influence of the rain.
Here I have sat since morn, reading some-
times,
And sometimes listening to the faster fall
Of the large drops, or rising with the stir
Of an unbidden thought, have walked awhile
With the slow steps of indolence, my room,
And then sat down composedly again
To my quaint book of olden poetry.
It is a kind of idleness, I know;
And I am said to be an idle man—
And it is very true. I love to go
Out in the pleasant sun, and let my eye
Rest on the human faces that pass by,
Each with its gay or busy interest;
And then I muse upon their lot, and read
Many a lesson in their changeful cast,
And so grow kind of heart as if the sight
Of human beings were humanity.
And I am better after it, and go
More gratefully to my rest, and feel a love
Stirring my heart to every living thing,
And my low prayer has more humility,
And I sink lighter to my dreams—and this,
The very true, is only idleness!

I love to go and mingle with the young
In the gay festal room—when every heart
Is beating faster than the merry tune,
And their blue eyes are restless, and their
lips
Parted with eager joy, and their round cheeks
Flushed with the beautiful motion of the
dance.

And I can look upon such things, and go
Back to my solitude, and dream bright dreams
For their fast coming years, and speak of them
Earnestly in my prayer, till I am glad
With a benevolent joy—and this, I know,
To the world's eye is only idleness!

And when the clouds pass suddenly away,
And the blue sky is like a newer world,
And the sweet growing things—forest and
flower,
Humble and beautiful alike—are all
Breathing up odors to the very heaven—
Or when the frost has yielded to the sun
In the rich autumn, and the filmy mist
Lies like a silver lining on the sky,
And the clear air exhilarates, and life
Simply, is in luxury—and when the hush
Of twilight, like a gentle sleep, steals on,
And the birds settle to their nests, and stars
Spring in the upper sky, and there is not
A sound that is not low and musical—

At all these pleasant seasons I go out
With my first impulse guiding me, and take
Woodpath or stream, or slope by hill or vale,
And in my recklessness of heart, stray on,
Glad with the birds, and silent with the
leaves.

And happy with the fair and blessed world—
And this, 'tis true, is only idleness!

And I should love to go up to the sky,
And count the heavens, like stars, that float
away
Upon the gliding clouds that have no stay
In their swift journey—and 'twould be a joy
To walk the chambers of the deep, and tread
The pearls of its untrodden floor, and know
The tribes of the unfathomable depths—
Dwellers beneath the pressure of a sea!
And I should love to issue with the wind
On a strong errand, and o'erleap the earth
With the broad continents and islands green,
Like to the passing of a spirit on!—
And this, 'tis true, were only idleness!

MISCELLANEOUS.

The Young Merchant's Wife; OR, THE SECRET OF SUCCESS.

"I like her!" exclaimed a young man, with
no inconsiderable degree of ardor.
"But can you support her in the style to
which she has been accustomed? It costs
something to get married now-a-days. We
have to begin where our fathers ended," said
his companion.

"True, Ned; if she would only begin with
me—why, she's poor herself."

"Yes, and proud too; the fact is, women
require so much waiting upon, or fashion re-
quires it—as many servants, just such a style
of living—that, for my part, I have given up
all thoughts of marrying." Ned said this
with some bitterness, as if he had good reason
for feeling it.

"My business is good," pursued the other,
intent upon his own affairs; "uncle thinks
my prospects very fair, if I live prudently—
it costs a round sum at the hotel—I might
support a snug little establishment at the
same expense."

"Yes, if snug little establishments were in
the fashion, Charley."

"She is amiable and intelligent; she must
be economical, because she always has been
obliged to be," declared Charley, abruptly
stopping as if a new thought struck him.

"Perhaps so—but will you both be inde-
pendent enough to begin in a small way?—
in fact, to live within your means—for if you
intend to get along in the world, you must
live within your means."

"Well, it's a pity," said Charley, some-
what daunted by the inquiries of his friend;
"think what quiet charming quarters I might
have. I am heartily sick of the old house,
bachelor life we now lead. What! must I
wait till I make a fortune before I marry!"

"Or be over head and ears in debt," sug-
gested Ned.

"That will never do!" exclaimed Scott,
right earnestly; "and it is to be regretted that
every young man does not make a similar de-
termination with independence and judgment
to keep it."

Here the two came to a turn in the street,
where they took different directions. Charley
bent his steps towards the store, and in no
merry mood; Ned—I know not where.

Charles Scott entered his counting-room
and shut the door; the business of the day
was over, the clerks were beginning to leave,
as the early shades of autumn twilight were
fast gathering round. He stirred open some
dying embers, then throwing himself listless-
ly on a chair, and placing his feet upon the
iron fender, he soon became wonderfully ab-
sorbed in his own reflections. He was a
young man of domestic tastes and excellent
habits. He remembered with joy his father's
fire-side, and all the sweet sympathies of that
dear home circle, of which he was once a
loved and loving member. They had passed
away, and he had long lived upon the cold
bounties of a boarding-house. His heart
yearned with unspeakable desire for a place
to call his own, with the delightful peculiar-
ities, "my wife," "my fire-side," "my table."

It does not appear to what conclusions Charley
came, or whether he came to any at all—
Evening found him at his toilet preparing for
a party.

Long before the hour he was ready, and
waiting the tardy movement of his watch—
Though no one knew better how to fill up
niches of time with something useful and
pleasant, there was now a restlessness of spir-
it, which refused to be quieted. He sallied
forth into the street, and, after various turns,
at length bent his steps towards the Clark's;
music and mirth met his ear, and bright lights
streamed from the windows. Making his
greeting to the ladies of the house, and utter-
ing a few agreeable truisms to those about
him, he sought among the bevy of fair wo-
men one pretty maiden named Fanny Day.
She bade him a welcome which seemed to
say, "come hither." He stood aloof, in no
seeming hurry to seek a place by her side,
already half occupied by another, whilst his
eye discerned with keenest scrutiny the lost
ensemble of Fanny's dress. Conscious of his
earnest admiring gaze, Fanny seemed to hear
the quick beatings of her own heart, and hope,
and fear, and love, came and went, and went
and came, like smiles and shadows, across
her spirit. "A new and splendid silk," thus
run Charley's thoughts, "that looks extraor-
dinary; the bracelet I never saw before; I wonder
if she is fond of such gewgaws? What
is that dangling from her hair—a gold pin
or gold tassel—I should like to know how
much it cost?—not very love-like comments,
it must be confessed; but he was looking be-
yond the betrothed and the bride, to what sig-
nified a great deal more—he was looking for
a 'helpmeet,' one for dark days as well as
bright. 'I am afraid she won't do for me,
and this is her uncle's house—she will want
to live just so.' Something like a sigh es-
caped him as he walked away to the other
side of the room. Fanny watched his depar-
ture, wondering when he would return; she
was sure he would return, by and by; and he
always had of late. But to return—had he
only known that Fanny's silk was not a new
one; newly turned and newly fitted it had
indeed been, by her needle and her skill, so
as to make it quite as good as new; how pru-
dent and thrifty that was! Had he only
known the bracelet was a gift two years be-
fore; and the gold pin, why it was a deco-
ration, borrowed to please his eye; so Fanny
was not so culpable after all. I say, had
Charles known all this, he had not stayed
away so strangely and coldly all that live long
evening, while Fanny's heart was sickening.

Mournfully did a tear gather in her eye, as
she beheld him depart without a parting glance
or a farewell word.

Charles Scott was not quite satisfied. He
really loved Fanny, but he was afraid to mar-
ry her. It was not a sickly, sentimental love.
It counted the costs and calculated the chan-
ces, albeit love, it is said, understands no
arithmetic, and knows no reason. He had
fixed principles of action and settled rules to
govern his choice of a wife; he did not mean
that love should laugh him out of them or
blind him to their value. No, he determined
to abide by them.

Some time passed away, and never was a
man more devoted to business. Perhaps he
dreamed of Fanny, but he did not visit her.

Behold a gathering of friends, a pleasant
little company; Charles is there and Fanny
too. He thought she never looked so char-
mingly, with her simple braid of hair, and her
modest fawn colored dress; there was some-
thing sad and reproachful in her eye; it
smote him to the heart—"Dear Fanny, how
can she interest my coldness?" was the ques-
tioning of returning fondness. "I mean to
see her, and be frank with her; and explain
to her all my views—if she is a girl of sense
she cannot but approve; if she is not—such
a contingency remained unprovided for; an
excellent resolution, Charles, abide by it."

It so happened, or was contrived, (love chan-
ges are not always scrutable,) the two found
themselves threading their way alone through
the hushed streets at an early hour. "Now
for Charley's resolution—yes, he meant it."

"But Fanny," he continued, "with remark-
able self-possession, with a few preliminaries
not to be repeated, 'I want you to understand
exactly my situation—how I intended for the
present to live, and what plans we must pur-
sue. I must live within my means, and just
settling out in life, my means are necessarily
small. I am liable to the fluctuations of the
business world; we must begin with what
we can independently afford—no dashing out
with borrowed capital for me. You must
take all these considerations before you an-
swer. Perhaps you may feel that you can-
not conform to such humble circumstances."

"I will not disappoint or deceive you," said
the moment, Fanny thought she could decide
instantly—for she saw only a rose-tinted fu-
ture.

Now Fanny listened.
"Do not decide now, Fanny; think this all
over," was his parting injunction, at the close
of this long walk, during which, though he
had said a great deal, he had a great deal
more to say—and then decide carefully and
conscientiously."

Fanny did think it all over; much that he
had said was quite new to her. To be mar-
ried, it must be confessed, had implied to her
mind, what it does to the minds of too many
young ladies, gay visions of wealth and in-
dependence, doing every thing one wishes—a
lover in a husband, amusements in the parlor.
Fanny belonged to that class of females, who,
without fortune or expectations, had been
brought up amid the appliances of wealth—
She was an orphan and lived in the family
of an uncle. With few prior duties, and
none in the kitchen, she had lived an easy,
independent life, &c.—being on society, with
untried energies and undeveloped powers. Rich
men did not seek her, because rich men gen-
erally seek to increase their wealth with mat-
rimonial cares; a poor man might fear, and
justly fear, as Charles Scott did, because fe-
males thus educated often shrink from the ex-
ertions and cares of household employment;
they are slow in finding out that hands are
made to work with, and they are apt to regard
labor as a menial service. If young men will
do as Charles Scott did—frankly unfold to
women their real situation and their true in-
terests—explain to them the use and the dig-
nity of labor—encourage and stimulate exer-
tion, there would be fewer ill-regulated house-
holds, and thriftless wives. Fanny digested
the whole matter, weighed it all, and de-
cided.

Behold not many months afterwards, Fanny
in her new home. It was indeed a snug
home, full of comforts and blessings; there
was a pleasant little sitting room, with sun-
beams and smiles, with Kidderminster and
flag bottoms, adorned by ottomans or di-
vans, astral lamps or marble tables. Her
kitchen, too, was near by, where Fanny was
not ashamed to pass her morning hours.

"Do not come in the morning," said Fanny
to a gay acquaintance, "you may perhaps find
me making bread or ironing collars."

"Doing our girl's work, ugh!" exclaimed
the lady distastefully.

"Oh, I am my own girl," replied Fanny,
boldly, "with the exception of Nancy Drew,
who comes in when I need her. I can make
a soup, and roast a turkey, and I dare say I
can teach you a thousand interesting things
that you don't know about." Flora did not
wish to be taught.

"I really pity Fanny," said this same Flora,
passing by her door one day, weary and dis-
pirited by the frivolities of a series of fash-
ionable calls.

Pity Fanny! she has no need of such pity.
Was she not spreading the snowy cloth upon
the dinner table, cutting snowy white loaves
of her own making, fetching sauce of her own
stewing, bringing pies of her own baking,
products of her own skill, and did not the
hearty, I am glad to see you, Charley, and
her nicely broiled steak quite compensate for
the perplexities of her morning business?

True, Fanny had her trials; the cake did
sometimes burn, and the potatoes were not
always done—but then she did not have the
blues—they swiftly sped away before early
rising and simple employment. She had no
rising for yawn or ennui, and never cried out,
"Oh! I am dying for want of exercise!" her
chamber must be cared for, her pantry looked
after, and flour to be sifted. Yes, Fanny un-
derstood how to use her hands. She was a
producer as well as a consumer. What de-
lightful evenings did they pass together, sew-
ing and reading, or at a lecture, or enjoy-
ing the society of dear friends. Charley, cheer-
ful and happy in the consciousness that his
receipts exceeded his expenses, was pleased
with nothing so much as his wife; and Fanny
rejoiced in the delightful consciousness of
bearing her burden, of contributing her share
to family comfort, enjoying an elasticity of
spirit and vigor of health, of which the indol-
ent and unoccupied can hardly conceive.

More than this, there were blessings this
family could impart.

"I really cannot afford to do anything," re-
plied the anxious mistress of a splendid man-
sion to a solicitor in behalf of the suffering
poor; "I have so many uses for money—and
I paid away my very last cent this morn-
ing."

It was very true, her rose and ice creams
and cut-glass must be promptly paid for, while
the poor seamstress, to whom she did not pay

her last cent that morning, had been solicit-
ing her just dues for weeks, and suffering in
consequence of their long delay.

"Will you not do something?" concluded
the some collector, timidly, after explaining
the object to Mrs. Scott.

"I shall be very happy in the privilege of
doing it," answered Fanny, cheerfully placing
a bill in the hand of the thankful woman—
Yes, and Fanny felt that the pleasure of hav-
ing fine clothes, and costly furniture, and na-
vay servants, could be no fair equivalent to the
satisfaction of being able to lend timely aid
to the poor, and carrying the balm of relief to
suffering hearts.

"Ned, how is it with you?" asked an old
friend whom he unexpectedly met some few
years afterward in the city; "and where is
Charles Scott?—a fine fellow—why, you are
looking well—I am for the West."

"West! why so?"

"Oh, I can't get along here—hard times—
family expenses are enormous."

"You won't do any better at the west—be
independent enough to endure one half the
privations here which you must endure there,
and you will get along cleverly," said Ned,
in an advice giving way.

"Yes, yes, I dare say—but it's the fashion
there, and it's not here. I have had a hard
time of it since we were boys together," con-
tinued the gentleman bitterly; "sleepless
nights, devising means to make both ends
meet, and when I couldn't, why what could
I do? get involved, and bear it like a gen-
tleman—hard work." Poor fellow! how many
are in the same deplorable situation.

"But tell us of Charles Scott," he exclaimed,
dashing away the memories of the past; "good
fellow—I hope he is doing well."

"Done well! capital! he has such a wife!
eried Ned, with a relish—"a wife worth wait-
ing—she's no tax upon her husband—an in-
telligent, refined woman—with independence
enough to begin housekeeping with him in a
small economical way—did her own work—
managed her own concerns—let him always
have money enough to meet all his emergen-
cies, (for emergencies, and pretty trying ones,
will occur sometimes in the business world,) without
spending it upon fashion or show."

"And now," pursued Ned enthusiastically,
"why, he is the most flourishing man in town—
really flourishing, well grounded, and they
have got the best family of children I ever
saw. After all, everything depends upon a
good wife. Why, I would get married my-
self, if I could find another like Fanny Scott,"
a great thing for Ned Green to say, confirmed
bachelor as he was.

The old friend sighed as he repeated, "yes,
everything depends upon a wife."

Singularities of the Chinese.

S. Williams, a printer, who resided twelve
years in China; has recently published his
experiences among the Celestials.

The following extract presents in an amu-
sing light some of the contrasts between them
and us.

"On inquiring of the boatman in which
direction Macao lay, I was answered west
north; and the wind he said, was east south."

"We do not say so in Europe," thought I, but
imagine my surprise when in explaining the
utility of the compass, he added that the needle
pointed south. On landing the first ob-
ject that attracted my attention, was a milita-
ry officer, who wore an embroidered petticoat,
with a string of beads around his neck, and a
fan in his hand. His insignia of rank was a
peacock feather pointing downwards instead
of a plume turning upwards, and a button on
the apex of his sugar-loaf cap instead of a
star on his breast, or epaulettes on his shoulders;
and it was with some dismay I observed
him mount on the right side of his horse.

Several scabbards hung from his belt, which,
of course, I thought, must contain dress-
swords or dirks, but on venturing near through
the crowd, I was surprised to see a pair of
chopsticks and a knife-handle sticking out of
one, and soon his fan was folded up and put
into the other, whereupon I concluded he was
going to dinner, instead of a review. The
natives around me had all shaved their hair
on the front of their heads, and let it grow
long behind; many of them did not shave
their faces, but their mustaches grew over
their mouths, and lest some straggling hairs
should diverge check-ways the owners were
busily employed pulling them down. We
arrange our toilets differently, thought I, but
I acknowledge the happy device of chop-
sticks, which enabled these gentlemen to put
their food into the mouth endwise underneath
this natural fringe.

"On my way to the hotel, I saw a group
of old people, some of whom were greybeards;
a few were chirruping and chuckling to sing-
ing-birds, which they carried perched on a
stick or in cages, others were catching flies to
feed them, and the remainder of the party
seemed to be delightfully employed in idling
fantastic paper kites; while a group of boys
were gravely looking on, and regarding these
innocent occupations of their seniors with the
most serious and gratified attention."

"As I had come to the country to reside
for some time, I made inquiries respecting a
teacher, and happily found one who under-
stood English. On entering, he stood at the
door, and instead of coming forward and
shaking my hands, he politely bowed and
looked upon his guests before him; I
shook upon this mode as a decided improve-
ment, especially in doubtful cases, and re-
quested him to be seated. I knew I was to
study a language without an alphabet, but
was somewhat astonished to see him begin
at what I considered to be the end of the
book. He read the date of publication 'the
fifth year, tenth month, and first day.' We
arrange our dates differently, I observed, and
begged him to read, which he did from top
to bottom, and proceeding from right to left.

"You have an odd book here," remarked I,
taking it up; 'what is the price?' 'A dollar
and eight thirds,' said he; upon which I
counted out \$33, and went on looking at it.
The paper was printed only on one side, the
running title was on the edge of the leaves
instead of the top of the page, the number
and contents of chapters at their ends, the mar-
ginal notes on the top, where the blank was
double the size at the foot, and a broad blank
line across the middle of each page separa-
ting the two works composing the volume,
instead of one being printed after the other.
The back was opened and sewed outside, and
the name of the work written on the bottom
edge. 'You have given me too much,' said
he, handing me \$23, and then explained that
eight-thirds was eight divided by three, or

only three eighths. A small vocabulary he
carried with him had the sounds arranged ac-
cording to their termination, *ming, sing, king*,
being all in a row, and the first word in it
was *shen*. 'Ah! my friend,' said I, 'English
won't help you find a word in that book;
please give me your address.' He accord-
ingly took up a red card as big as a sheet
of paper, instead of a neat white strip, and
wrote Wu Tanyuen. 'I thought your name
was Mr. Wu; why do you write your name
wrong and first?' inquired I. 'It is you who
are wrong,' replied he; 'look in your own
Directory, where you write names as they
should be, placing the honored family name
first.'

"I could only say 'customs differ,' and
giving back the book, begged him to speak
of ceremony. He commenced, 'When you
receive a distinguished guest, do not fail to
place him on your left, for that is the seat of
honor; and be cautious not to uncover the
head, as it would be an unbecoming act of
familiarity.' This was a severe blow to my
established notions; but when he re-opened
the volume and read, 'The most learned
men are decidedly of opinion that the seat of
the human understanding is in the belly,' I
exclaimed, 'Better say it is in the feet!' and
immediately shut up the book, dismissing
him until another day, for this shocked all
principles of correct philosophy, even if
Solomon was against me.

"On going abroad I met so many things
contrary to all my preconceived ideas of prop-
erty, that I readily assented to a friend's
observation 'that the Chinese were our anti-
podes in many things besides location.' 'In-
deed,' said I, they are so; I shall expect shortly
to see a man walking on his head; look!
there's a woman in trousers, and a party of
gentlemen in petticoats; she is smoking a seg-
gar, and they are fanning themselves; but I
was taught not to trust to appearances too
much, as on passing, I saw the latter wear
tight undergarments. We soon after met
the steward of the house dressed in white,
and I stopped to ask him what merry making
he was invited to; with a look of the deepest
concern he told me he was then returning
from his father's funeral. Soon we passed
where we heard sobbing and crying, and I
inquired who was ill; the men suppressing a
smile, said, 'It is a girl about leaving home
to be married, who is lamenting with her fel-
lows.'

"I thought, after these unlucky essays I
would ask no more questions, but use my
eyes instead. Looking into a shop, I saw a
stout fellow sewing lace on a bonnet for a
Portuguese lady; and going on to the landing
place, behold! all the ferry-boats were rowed
by women, and from a passage boat just ar-
rived, I saw the females get out of the cabin
in the bow. 'What are we coming to next?'
said I, and just then, saw a carpenter take
his foot-rule out of his stocking to measure
some timber which his apprentice was cut-
ting with a saw whose blade was set nearly
at right angles with the frame. Before the
door sat a man busily engaged in whitening
the thick soles of a pair of shoes; 'that's a
shoe-white, I suppose,' said I; 'and he an-
swers to the shoe-black of other lands.'—
'Just so,' said my friend, 'and beyond him is
a poor wretch with a board round his neck
for a shirt collar who has got into chocky; an
article of his toilet which answers to the
gyves with which those lads in the tombs
are garnished instead of hangles.'

"In the alleys called streets, the signs
stood on ends, and the pigs were packed in
baskets, which coolies were carrying to the
infinite satisfaction of the inmates; and the
shops seemed to have lost their fronts, and
ejected their inmates into the streets, where
they were eating, cooking, working, selling,
and sleeping in every imaginable way. A
loud voice led us to look in at an open door
to see what was going on, when we saw it
was a school, and the boys learning their
lessons crying like auctioneers. We next
passed a fashionable lady stepping out of her
chair, her feet only three inches long, her
plaited and embroidered petticoat a foot
longer than her gown, and smallest at the
bottom, and her waist quite concealed."

"Then came an acquaintance of my friend's
accompanying a splendidly carved coffin.
'What's dead?' asked he. 'No man has he,'
replied the celestial, 'this one piece coffin I
present my old father; he lik-e too much, a
my number one property; 'wose he die, he can
use-e he!' 'So, eh?' rejoined my friend;
'how much price can catch one alla same
so fashion one thousand dollar so; this hab
first chop, handsome, lo.'"

"Do you call that gibberish English or
Chinese?" said I, for the language sounded
no less strange than the custom of presenting
a coffin to a live father differed from my pre-
conceived notions of filial affection. 'That's
the pure Canton-English,' said he; you must
be the Jack Downing of Canton to immorta-
lize it.' 'Come, rather let us go home,' said
I, 'for I am getting dizzy, and shall soon be
upside down in this strange country.'"

Law and Lawyers in Norway.

The administration of the civil law in Nor-
way is most admirably contrived. In every
school district, the freeholders elect a Justice
of the Court of Reconciliation. Every law-
suit must first be brought before this Justice,
and by the parties in person, as no lawyer or
attorney is allowed to practise in this court.
The parties appear in person, and state their
mutual complaints and grievances at length,
and the Justice carefully notes down all the
facts and statements of the plaintiff and de-
fendant, and after due consideration, endeav-
ors to arrange the matter, and proposes for
this purpose what he considers to be perfect-
ly just and fair in the premises. If his judg-
ment is accepted, it is immediately entered
in the court above, which is a court of Re-
cord; and if it is appealed from, the case goes
up to the District Court, upon the evidence
already taken in writing by the Justice of the
Court of Reconciliation. No other evidence
is admitted. If the terms proposed by the
Justice are pronounced to be just and reason-
able, the party appealing has to pay the costs
and charges of the appeal. This system of
minor courts prevents a deal of unnecessary,
expensive and vexatious litigation. The case
goes up from court to court upon the same
evidence, and the legal argument rests upon
the facts, without trick or circumlocution of
any kind from either party. There is no
chance for pettifoggery—the banditti of the
bar. Poor or stupid clients cannot be delu-
ded, nor Judge or jury mystified by the skill
of sharp practitioners in the courts of law in
Norway. More than two thirds of the suits
commenced are settled in the Court of Re-
conciliation, and of the remaining third not
so settled, not more than one-tenth are ever
carried up.

The Judges of the Norwegian courts are
responsible for errors of judgment, delay, ig-
norance, carelessness, partiality or prejudice.
They may be summoned, accused and tried
in the Superior Court, and if convicted, are
liable in damages to the party injured—
There are, therefore, very few unworthy law-
yers in the Norwegian courts. The bench
and the bar are distinguished for integrity
and learning. They have great influence in
the community, and the country appreciate
the many benefits which have resulted from
their virtue and their wisdom.—J. S. Mar-
well.

Mr. O'Connor, M. P., addressed a letter
to the editor of the *Weekly Dispatch*, the com-
mencement of which was as follows:—"You
unmuzzled ass! You sainted fool! You
canonized ape!"

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